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Dr. Van Maſtricht,

ON

REGENERATION.

A

TREATISE

ON

REGENERATION.

By PETER VAN MASTRICHT, *D.D.*
Professor of Divinity in the Universities of FRANCFORT, DUISBURGH, and UTRECHT.

Extracted from his System of Divinity, called Theologia theoretico-practica; and faithfully translated into English; With an APPENDIX, containing Extracts from many celebrated Divines of the reformed Church, upon the same Subject.

NEW-HAVEN:

Printed and Sold by THOMAS and SAMUEL GREEN, in the Old-Council-Chamber.

PREFACE.

THE reader will perhaps be desirous to know, who this Doct. *Van Mastricht* is, and what the particular reasons are, for publishing the following Treatise at this time. The Publisher will endeavour, in brief to satisfy the reader in both.

Peter Van Mastricht, author of the following Treatise; was born in the year 1630, in the city of *Cologn*, in *Germany*, of honorable parentage, many of whose ancestors had been considerable sufferers in the protestant cause. He was educated in the university of *Utrecht*; was several years a preacher, in various parts of *Germany* and *Denmark*; was invited to settle in *Copenhagen*, capital of the latter: But was prevailed upon by the *Elector* of *Brandenburg*, (grand-father, or great-grand-father to the present king of *Prussia*) to accept the place of professor of Hebrew and practical divinity, in his new established university at *Francfort*. He afterwards served in the same station at *Duisburg*, near his native place; and the last thirty years of his life, he sustained the same office in the famous university of *Utrecht*, the place of his education. He was greatly esteem'd as a most accurate, judicious, learned and pious divine. He died in this office near eighty years of age. His system of divinity, from whence the following Treatise is extracted, is the product of a long life, spent in the study, practice and instruction of divinity.

The reason for translating and publishing the following Treatise at this time, is principally a hope, that it may have a tendency to put a stop to the controversy, which seems to be growing among us, relative to regeneration,

neration ; Whether it be wrought by the immediate influences of the divine Spirit, or by light as the means ? and happily to unite us in the truth. The tranſlator is encouraged thus to hope, from the following conſiderations,

1. He hath frequently heard gentlemen, who maintain oppoſite ſides of this queſtion, manifeſt their entire approbation of, and concurrence with *Van Maſtricht* ; which induces him to think, that with many, the controverſy is more about terms than any thing elſe ; and that when they find, they both can agree with *VanMaſtricht*, they will be lead ſo to explain themſelves, as to agree with each other.

2. As our Author cannot be looked upon as partial in favour of any particular ſyſtem of doctrines prevailing amongſt *us* ; 'tis hoped and expected that all will read him without prejudice or partiality.

3. The great character which our author ſuſtains, for which we have the ample teſtimony of Dr. *Cotton Mather*, (whoſe name hath always been much reſpected in the churches of *New-England)* in the following words, ‡ " There is nothing that I can with ſo much plerophorie recommend unto you, as a *Maſtricht*, his *Theologia theoretico-practica*. That a miniſter of the goſpel may " be thoroughly furniſhed unto every good work, and " in one or two quarto volumns enjoy a well furniſhed " library ; I know not that the ſun has ever ſhone up- " on an human compoſure that is equal to it ; and I " can heartily ſubſcribe unto the commendation which " *Pontanus*, in his *Laudatio Funebris* upon the author has " given of it. *De hoc opere confidenter affirmo, quod eo ordine ſit digeſtum, tanto rerum pondere prægnans et tumidum, tanta et tam varia eruditione refertum ; ut neſcio an in ille genere uſquamGentium exſtet aliquid magis accuratum et elaboratum.*

‡ Dr. Mather's directions for a Candidate of the miniſtry. P. 35.

" *boratum.* † I hope you will, next unto the sacred " scriptures, make a *Mastricht* the storehouse to which " you may resort continually. But above all things re- " member the dying words of this true Divine; which " he uttered *altissima voce* (with a loud voice, and I wish " all that study divinity might hear it!) *Se nullo loco et* " *numero habere veritatis defensionem, quam sincera pietas* " *et vitæ sanctitas, individuo nexu non comitetur.*" * The character, I say, of our Author, and his professedly delivering upon this point the general sentiment of the whole reformed church abroad, it is hoped, will weigh so much, in the mind of every one, as to obtain a candid examination of his sentiments, before they reject them.

4. Our Author's arguments are exceeding plain, scriptural, and convictive. There is nothing liable to the imputation of metaphysical nicety and subtilty. So far from it that his Contemporaries, who opposed his doctrines, " accused him of not allowing reason its proper place; but of dethroning it thro' pretence of religion." 'Tis therefore to be hoped, that many who have opposed the sentiments which our Author maintains, from a notion of their being metaphysical subtilties, will by his plain, scriptural arguments, be convinced of the truth of them.

5. Many, 'tis to be feared, are prejudiced against the doctrine which our Author endeavours to establish in the following Treatise, from a notion that it is *new* and unheard of in the Christian Church. The following Treatise,

† In English thus. Of this work (i. e his system of divinity) I confidently affirm, that it is disposed in that order, abounds in such weighty matter, and is filled with such a copious variety of learning, that I know not whether the world can afford any thing of the kind better studied, and more accurate than this.

* That he hath no opinion of any defence of the truth, which sincere piety and holiness of life doth not inseperably accompany.

Treatiſe, it is hoped, will entirely remove this groundleſs objection.

But if this little Treatiſe ſhould not prove ſo ſucceſsful, as to reconcile our differences upon this point, it will at leaſt ſerve this purpoſe, to enable thoſe, who have not opportunity, to look into antient authors on this ſubject, to judge in ſome meaſure what the ſentiments of the Reformed Church have been upon this important point.

Theſe conſiderations induce the Tranſlator ſtrongly to hope, that this publication may be of happy ſervice, at the preſent day. Should it in any meaſure contribute to the promoting and maintaining of truth, the Tranſlator will think himſelf amply rewarded for his trouble.

The Tranſlator begs the candour of the Reader, with regard to the many inelegancies of ſtile, which, he is apprehenſive, the critical reader will diſcover in the following pages. Our Author's manner of writing is laconic, with very little decoration or ornament. A tranſlation, in any meaſure literal, muſt reſemble the genius of the original: And many Idioms of the original language will be apt inſenſibly to ſlide into the tranſlation. The Tranſlator had rather forego any ornaments of ſtile, which the work might receive from a more free tranſlation, than thereby endanger himſelf to miſrepreſent the ſenſe of our Author. He hopes the Tranſlation juſtly repreſents the Author's ſentiments, which he looks upon the principal thing; and therefore perſuades himſelf, that any little inaccuracies of expreſſion, will be kindly overlooked by the benevolent reader.

ON

ON REGENERATION.

JOHN iii. 5.

Verily, verily I say unto thee, except a man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.

I. HAVING in a former treatise discoursed upon the *first* act of application, in which the holy Spirit *offers* to those who are to be saved, for their reception, the Redeemer and Redemption. I come now to discourse upon the *second*, in which he *bestows* upon them that *power*, by which they are *enabled* to receive the offered benefits; which is done by *regeneration*, the necessity of which our Saviour holds forth in the words above mentioned.

The second act of application is regeneration.

THE EXPLANATORY PART.

II. These words contain a weighty, powerful assertion of our Saviour, concerning the *necessity of regeneration*. In which we may note,

The text explained.

1. *The person asserting*. *I* say unto you; *I* whom just now you saluted by the title of *Rabbi*, or Master, a master *sent from God*, of which you have been con-

vinced by so many miracles; [a] *I*, who am the *Amen*, or the God of truth; [b] yea, the *truth* itself, [c] which cannot either deceive or be deceived; [d] whom therefore you may safely believe, *do assert*, *testify* and *declare* [e] unto you, and not only to you, but to the whole nation; yea, and to all generations which shall exist in future ages. [f]

[a] Ver. 2.
[b] Isa. 65. 16.
[c] John 14. 6.
[d] Titus 1. 2. Heb. 6. 18.
[e] John 8. 14.
[f] John 3. 7.

2. *The manner of assertion, amen, amen, verily, verily.* The word *amen* is of Hebrew derivation, from the root, *aman* (to be stable or firm) which is retained in the Greek, Syriac, Arabic, and all the Latin versions; and also in the vulgar languages. It is an adverb of *asserting*; that is *verily*, *certainly*, or the thing is so, or this is the *truth*. Aquila renders it, by *faithfully*; the Seventy by, *so be it*, but sometimes retain the word *amen*. It is used either to *confirm* what hath been already spoken, [g] or to *affirm* what is now to be said. The first use is most frequent in the old testament, the latter in the new. It is a particle used for confirmation, and is rendered either by *verily* or *so be it*: in the first sense it is used in confirmation of something *affirmed*, in the latter, in confirmation of something *wished* or *desired*. If the sentence be an *informative assertion*, the word means *verily or truly*; but if *optative* or intreative, the meaning is, *so be it*. The particle *nai* comprehends both significations; as it is sometimes *assertory*, sometimes expressive of vehement desire. Hence Luke useth the word *nai* (yea) for *amen*. The apostle Paul connects them together, [h] *yea and amen*; that one might emphatically explain the other. Our Saviour repeats the word *amen* (verily) perhaps in different senses, so that the *first* may signify himself, I the *amen*, the *God of truth*; [i] as it is said these things saith the *Amen*, *the faithful & true Witness*. [k] The *latter* may signify the truth of the thing asserted. So that the meaning of the expression may be this, I the God of *truth* declare the *truth* unto you. It may also

[g] Num. 5. 22. Deut. 27. 26. 1 Cor. 14. 16.
[h] 2 Cor. 1. 17.
[i] Is. 65. 16.
[k] Rev. 3. 14.

alſo be deſigned to confirm and ſtrengthen the truth of his paradox concerning the abſolute neceſſity of regeneration, and the more powerfully to beget in Nicodemus a belief of the doctrine; I, the Maſter ſent from God, verily ſay unto you, and that repeatedly. There are ſome who think the repetition of the word denotes, not a ſimple affirmation; but an *oath*, and that it is the ſame in ſenſe with the expreſſion, *as I live ſaith the Lord*, in the old teſtament, as the Chaldee verſion, for this expreſſion, hath, as I am *conſtant*, ſtable, firm, or as I am the *amen*, theGod of truth. But it doth not appear to me conſiſtent, that one who ſo ſeverely cenſures a raſh oath, [l] ſhould ſo frequently ſwear himſelf; for it is ſaid that this expreſſion is uſed fifty times by our Saviour. However, we may at leaſt conſider it as a *forcible* manner of expreſſion, or as the Hebrews ſay, as *a corroboration of his words*, admirably ſuited to this paradox of the abſolute neceſſity of regeneration. [l] Mat. 5. 33, 34.

3. The thing *aſſerted*, with regard to which we may note,

(1) The ſubject, *regeneration*, or the new-birth, "*except a man be born*," the ſame thing in ver. 2, is expreſſed by being born *again*, or *from above*. The word *anothen* rendered *again*, ſignifies ſometimes, *again*, or the *ſecond* time; thus Nicodemus ſeems to have underſtood it: [m] in which ſenſe it occurs, Gal. 4. 9. And thus *Syrus* and *Nonnus* render it in this place. The apoſtle Peter uſeth the word *anagenethenai* to be born again. [n] In other places the word ſignifies *from above*, or *from heaven*. [o] Which it ſeems our Saviour deſigned to intimate, by explaining the word *anothen* uſed in verſe 3, by the expreſſion *of water and of the ſpirit*, in verſe 5, or to be born ſpiritually and from above, that is from heaven. What if we ſhould connect theſe two ſenſes together, as one is ſubordinate to the other: ſo that to be born *anothen* ſignifies both to [m] Ver. 4. [n] 1 Pet. 1. 3. 23. [o] Ver. 31. Joh. 19. 11. James 1. 17. and 3. 17.

to be born *from above*, that is ſpiritually, and from heaven; and alſo *again*, or the ſecond time? ſince that being born, which is from above, or of the Spirit, is a ſecond birth, as it follows the firſt and natural birth, which is after the fleſh. "*Except a man be born again*," our Saviour calleth it a *birth or being born*, to denote the *univerſal* amendment or renovation of man thereby: he intimates the neceſſity of a renovation, not of this or that particular part or faculty, but a total renovation of the whole man, which is a new or ſecond birth, whereby he becomes a *new man*, a *new creature*, and walks in *newneſs of life*. [p] Of which more under the *doctrinal* part.

[p] 2 Cor. 5. 17. Gal. 6. 15. Rev. 21. 5.

(2) The *origin* of *regeneration*, "*of water and the ſpirit*." The particle *ek* rendered *of*, as is plain from the ſubject, denotes in this place, not the *material*, but the *efficient* cauſe, as it doth in many other places; [q] ſince neither water nor ſpirit are the matter out of which a ſpiritual regeneration is effected. *Water and ſpirit*, ſome conſider as two different things; ſo that by *water* they underſtand the *inſtrumental*, and by *ſpirit*, the *principal* cauſe, becauſe (as they ſuppoſe) the ſpirit, by water, effects regeneration. But they who are of this opinion are divided; ſome by water underſtand the Jewiſh baptiſms or waſhings, with which the Jews, more eſpecially the Phariſees, were wont to waſh their proſelytes, before their admiſſion into the Jewiſh church; likewiſe their own hands, clothes, meat and even their bodies, of which mention is made in various places of the new teſtament; [r] to theſe, our Nicodemus, as he was a Phariſee, muſt have been accuſtomed. Others by *water* here, underſtand the ſacramental water of *baptiſm*, by which they ſuppoſe the Spirit effects regeneration. And here again ſome ſuppoſe the baptiſmal water to be *directly* intended, as moſt of the Fathers; others, only by way of alluſion. Others more rightly underſtand but one thing expreſſed,

[q] Rom. 11. 36. Luke 1. 35.

[r] Mark 7. 8. Heb. 9. 10. Mark 7. 4.

fed by two terms, as the *water* of the Spirit, or ſpiritual water, or rather the *Spirit* having the properties of water, which like water cleanſeth in regeneration. For our Saviour doth not mean to lead Nicodemus to receive the ſacrament of baptiſm, (which at that time was not inſtituted, at leaſt as an ordinary, univerſal ſacrament;) but to ſeek the regeneration of the Holy Ghoſt. [s] "He ſaved us by the waſhing of regeneration:" wherefore in the continuation of this diſcourſe, our Saviour makes no further mention of water, but only of the *Spirit*. [t] I need not obſerve that by *Spirit* here, is to be underſtood the third perſon in the ſacred Trinity, with relation to the work of ſpiritual *purification*, which is effected by regeneration and renovation. [u]

[s] Tit. 3. 5.

[t] Ver. 6, 7, 8.

[u] Tit. 3. 5.

(3) The *neceſſity* of this regeneration, with regard to which, may be obſerved,

[1] The *manner* in which both the neceſſity, and univerſality of it are expreſſed, "*except a man be born.*" *A man*, that is, every man, which extends the neceſſity to all and *every one*, ſo that not one individual can be excepted from this neceſſity. However leſs is expreſſed by this form of ſpeech, than is intended. It means not only that *no one* can be ſaved without this regeneration; but that *all* the regenerate ſhall be ſaved. Not that regeneration (at leaſt in it's limited ſenſe) is the only thing required unto ſalvation; ſince beſides this, *converſion*, ſanctification, &c. are neceſſary, in which the *power*, beſtowed in regeneration, may be drawn forth into the actual exerciſes of faith and repentance: but that all and every one, who is regenerated, will alſo be brought to *converſion*, ſanctification, faith and repentance, and ſo to ſalvation.

[2] *The uſe*, or the purpoſe to which regeneration is ſubſervient, viz. "*entering into the kingdom of God.*" The *kingdom* of God here ſignifies both the kingdom of *grace* upon earth, or the church, [w] that the perſon regenerated may become a true and living member thereof;

[w] Mat. 4. 17. Col. 4. 11.

thereof; and also the kingdom of *glory* in heaven; [x] with all things which pertain to both these kingdoms, [z] i. e. all spiritual blessings.

[x] Luke 14 15. and 23. 42.
[z] Luke 8. 10.

[3] The *possession* and enjoyment of this kingdom. "*He cannot enter thereinto.* Ver. 3. "*He cannot see the kingdom of God.*" Here regeneration is extended to the *power*, "*he cannot*," the reason of which is given in the following verse, "*That, which is born of the flesh*, that is by *natural* generation, is *flesh*, or carnal, defiled with sin; and that, which is *born* of the *spirit*, is *spirit*, or *spiritual* and saving. For regeneration, strictly so called, finds man spiritually *dead*, [a] into whom it infuseth the first act, or principle of the spiritual *life*; by which he hath a *power* or ability to perform spiritual exercises. Therefore, without this, he *can* neither *see* the kingdom of God, that is *mentally*, as he is blind, "*He perceiveth not the things of the spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned.*" [b] Nor if he could *see*, could he *enter* into the kingdom of God, as "*he is not subject to the law of God*," neither indeed *can be*; [c] who also "*of himself is not sufficient to think any thing spiritually good.*" [d] Who therefore stands in absolute need of *illumination* by regeneration, in order to his *seeing* the kingdom of heaven, and of a *renovation* of his will, in order to his willing to *enter* into it. Which power is afterwards excited in the exercises of faith and repentance, in conversion and sanctification, whereby he *sees* the kingdom of God, and at the same time *enters* into the same.

[a] Eph. 2. 2. 5.
[b] 1 Cor. 2 14.
[c] Rom. 8. 7.
[d] 2 Cor. 3. 5.

That besides the external call, regeneration is also necessary to the application of redemption, which is proved by the scriptures.

The Doctrinal Part.

III. It is not sufficient to the application of redemption, or a participation therein, that the Redeemer and the redemption purchased by him, be offered, by the external call of the gospel, to those who are to be saved, for their reception, unless that power be bestowed upon them, by regeneration, by which they

they may be enabled to receive the offered benefits. For the Redeemer himself expressly denies that any one, without regeneration, *can* either *see* spiritual objects, or approach them, by entering into the kingdom of God. Hence faith, by which alone Christ is applied to us, and we made partakers of his redemption, is ascribed only to those who are *born of God.* [o] And the apostle is even more express than this, who, after that he had taught that the *kindness of God our Saviour had appeared unto men*, viz. By the external call of the gospel, adds, that he saved them, that is applied to them the *kindness* or redemption of the Saviour, by the washing of *regeneration*, and the *renewing of the Holy Ghost.* [f] The same thing is held forth in all those texts of scripture, which ascribe our partaking of Christ's redemption, or our salvation, (1) In express terms to *regeneration*, and the renewing of the Holy Ghost: [g] (2) To *circumcision of the heart*: [h] (3) to the *taking away* of the heart of stone, and the *putting* within us a heart of flesh, the giving of a *new* heart and a new spirit. [i] (4) To the creation of a *pure* heart. (5) To spiritual *drawing*; [l] unless you would choose to refer that to the grace of conversion. (6) To the *illumination* of the mind, [m] and *renewing* of the will. [n] (7) To a spiritual *rejurrection* and *quickening.* [o] All which expressions are synonimous with regeneration, signifying the same thing in different terms.

[o] John 1. 12, 13

[f] Tit. 3. 4, 5. [g] James 1. 18. [1] Pet. 1. 3. 23. [h] Deut. 30. 6. Rom. 2. 29. Col. 2. 11 13. [i] Ezek. 36. 26. and 11. 19. Jer. 32. 39. & 31. 32. [k] Ps. 51. [k] 12. Eph. 2. 10. and 4. 24. 2 Cor. 5. 17. [l] Cant. 2. 3. [n] John 6 44. 65. [m] Eph. 1. 18. [n] Phil. 2. 13. [o] Eph. 2. 5. 6. John 5. 25.

IV. The foundation of this necessity lieth in the *universal, spiritual death* of all the elect, by which they, as well as reprobates, are by nature *dead* in sin; [p] have an heart of *stone*; [q] an *uncircumcised* heart; [r] are blind in their *minds*; [s] have their *wills* alienated from God, from the life of God, and from all spiritual and saving good; [t] and are therefore utterly insufficient to think even the least good thought; [u] and consequently also to receive, by a living faith, the Redeemer offered to them in the gospel, and the necessary terms of salvation;

And by reason.

[p] Eph. 2. 1. 5. & v. 14. Luke 15. 24. Mat. 8. [2] Ezz 37. 2, 3. 4 [q] Ezek. 36 26. [r] Acts 7. 51. [s] 1 Cor. 2. 14. Eph. 4 17, 18. [t] Eph 4. 18, 19 [u] 2 Cor. 3. 5. Josh. 24. 19.

tion; unleſs, by regeneration, *power* be beſtowed upon them in a new ſpiritual *life* by the Holy Ghoſt. However a man ſpiritually dead can *hear* ſpiritual truths, he can alſo, *grammatically* at leaſt, *underſtand* what he hears; he can moreover approve in his judgment, at leaſt *ſpeculatively*, what he underſtands, and laſtly he can in a general manner have ſome kind of *affection* towards what he approves. Nor doth the holy Spirit in the work of regeneration and ſpiritual quickening, treat with the elect, as with *ſtocks* or brutes; but as *rational* creatures, to whoſe reception, the Redeemer, with the terms of ſalvation, have been already offered by the external call; to the reception of which, the Spirit hath *invited* them by the moſt preſſing motives. Yea it is poſſible that perſons, as yet ſpiritually dead, may, if not by the powers which they are *naturally* poſſeſſed of; yet by the aſſiſtance of common grace, arrive to certain attainments, not accompanying ſalvation; * or that are not inſeperably connected therewith. So that we are not to think, there is nothing to be done with the unregenerate. However, while they perform *all* theſe things, they do *nothing* at all, which is *ſpiritual*, or beſure nothing in a *ſpiritual manner*. ‡

* Heb. 6. 4. 5. 6. 9.

‡ 1 Cor. 2. 13, 14.

The meaning of the word regeneration.

V. That we may attain to a more clear underſtanding of the *nature* of this regeneration, ſo neceſſary to ſalvation: we muſt carefully obſerve with regard to the *word*, that both the ſcriptures, and alſo divines uſe it, ſometimes in a *larger* ſenſe, to denote the *whole* operation of the Holy Ghoſt upon the ſouls of thoſe who are to be ſaved; whereby they are brought into a ſtate of grace; ſo that, beſides the external call, it comprehends converſion, and even initial ſanctification: In which ſenſe practical divines lay down the *marks*, motives, and means of regeneration: Sometimes the word regeneration is uſed in a more *limited* ſenſe, as diſtinguiſhed from the external call, from converſion,

converſion and from ſanctification: So that the *external call* ſignifies only the *offer* of redemption for our reception: *Regeneration* conveys that *power* into the ſoul, by which the perſon, who is to be ſaved, is *enabled* to receive the offer: *Converſion* puts forth the power received into *actual* exerciſe, ſo that the ſoul doth *actually* receive the offered benefits: Sanctification brings forth the fruits of converſion, or of faith and repentance, in a carefulneſs to maintain good works; yet not ſo immediately, but that an union with Chriſt and juſtification come between converſion, and ſanctification, at leaſt in the order of nature, if not of time. It is in this *ſtricter* ſenſe of the word, we ſhall conſider the doctrine of regeneration at preſent. In which ſenſe it means the ſame with *circumciſion* of the heart, with *taking away* the heart of *ſtone*, and *putting* within us a heart of *fleſh*, with a new *creation*, with *drawing*, with *illumination*, with *turning* the will, and eſpecially with a ſpiritual *reſurrection* and *quickening*, of which we have already ſpoken in ſect. III. The terms uſed in Greek for regeneration are, *anakainoſis*,[a] *agiaſmos pneumatos*, [b]*kainee ktiſis*, [c] *paliggeneſia*, [d] *anageneeſis*. [e] Thus regeneration, in the proper ſenſe of the word, is only a *ſecond* and ſpiritual *generation*, in which the *ſoul* receives its *ſpiritual life*, as the body receives it's *natural life* from the firſt generation. The *father* in this caſe is God; hence we are ſaid to be *born* of God, [f] and the regenerate are called the *ſons of God*. [g] The *mother* in whoſe womb as it were we are conceived and nouriſhed, is the church.[h] The *ſeed, the word of God, which liveth and abideth forever*; [i] received by the external call of the goſpel. From all which conſiderations, ſince a *divine nature* is communicated to the regenerate, ſimilar in its kind to the holineſs of the Deity, it is with ſufficient propriety called a generation, as that is only a communication of life, with a reſemblance to the Father begetting.

Expreſſions ſynonimous with regeneration.

[a] 1 Tim. 3. 5.
[b] 2 Theſ. 2. 13
[c] 2 Cor. 5. 17.
[d] Mat. 19. 28.
[e] 1 Pet. 1. 3. 23.
[f] John 1. 13.
[g] 1 Joh. 5. 1.
[h] Gal. 4. 26.
[i] 1 Pet. 1. 23.

What the thing is, intended by regeneration.

VI. As to the *thing* intended by regeneration; it is only that *physical* † operation of the Holy Ghost, whereby he begets in men who are elected, redeemed and

† The word, *physical*, which is frequently used by our author, is offensive to some gentlemen, who seem not to reject the thing intended by it: their dislike thereto seems to arise from an apprehension that it implies the bestowment of a new natural faculty, such as the understanding, will, or affections: but this 'tis evident is not our author's meaning, and perhaps not the meaning of any, who use the term. They do not suppose the regenerate to exercise any natural faculty which the unregenerate do not. They use the word simply in opposition to *moral*. Now a *moral* operation is the effecting of somethig by moral suasion or by the laying of arguments and inducements before the mind: but these, however great and strong, attended with never so much light in the understanding, our author supposes, will not effect a regeneration: but supposes there is a positive, immediate act of the divine spirit upon the soul, infusing a new principle of spiritual and divine life; whereby the soul is enabled, or qualified to exercise its natural powers and faculties in a spiritual manner. Some have chosen to express themselves hereupon in this form, viz. That God in regeneration acts after the *manner* of a physical cause, as Dr. Ames, Rutherford, &c. and the same thing, I take it, is intended by our English Divines when they call that operation, which regenerates, *supernatural*. They certainly use this word in opposition to *moral*, or any operation by moral suasion, or the laying of arguments and motives before the mind. See extracts from Ridgly, Willard, &c. in the appendix ---Indeed, 'till of late, scarce any, but Pelagians, denied what is intended by a physical operation in regeneration, and the word *physical* has generally been made use of: tho' some have restricted the physical operation of the spirit in regeneration to the understanding, as most of the *Arminians*, and some of the *reformed*, who have held to regeneration by an illumination of the understanding; they seem to have been influenced to this restriction, thro' fear, least, if they extended the *physical* operation to the *will*, the freedom of man's will could not be maintained. But, tho' the generality of the reformed call the regenerating act of God a physical operation; yet I no where find, that they call the *change*, that is wrought in man thereby, a *physical change*. The immediate term or effect of regeneration according to Van Mastricht is, (§ x. xi. xii.) *grace*, spiritual life, &c. which is a moral change in the man, or a change of the moral state of his mind; tho' wrought by a physical operation. Nor is there any thing absurd in this, that the operation should be *physical*; and yet the effect *moral*: for none would suppose it beyond the power of God, (if he is pleased to exercise

and externally called, the *first act* or the principle of spiritual life, by which they are enabled to receive the offered Redeemer, and comply with the conditions of salvation. From this description may come into consideration,

VII. First. The *Author* of regeneration, which is God absolutely considered;[k] that *Father of Lights*, from whom cometh down every *good and perfect gift*;[l] because regeneration is a transient act, common to the whole Trinity; hence in the œconomy of redemption, it is attributed, (1) To the Father, as most agreeable to the character of a *father* which he sustains, *from whom all the family in heaven and earth is named*,[m] who therefore as he begat his *own* Son, so he also begets us; so that he is both his and our Father.[o] Again,

The Author of regeneration.

[k] John 1. 13. Eph. 2. 5.

[l] Jam. 1. 17, 18

[m] 1 Pet 1. 3.

[n] Jam 1. 17. 18.

[n] Eph. 3. 15.

[o] John 20. 17.

ercise it) to determine the will of man to some particular volition, or he wise, than by arguments or motives; (this is beluje a possible case) here the operation would be *physical*, and yet the effect *moral*. So that the supposition of a *physical* operation, and yet a *moral* change as the effect of it, is not inconsistent in itself. And that this is actually the case, we trust our author hath sufficiently proved. The word *principle* which is here used for the immediate effect of this physical operation, and which is frequently used in this translation, has likewise given offence to some, as being a thing entirely unintelligible, a strange *something*, or a sort of *substratum* in the soul, which lies beyond the reach of human knowledge. 'Tis confessed it cannot be explained otherwise than by its consequences or effects. And is not the soul an *unknown* substratum of cogitation, whose existence can be known only by its operations? and what are the *faculties* of the soul, the *understanding*, *will* and *affections*, but *unknown* substrata of their several exercises? and what is matter but an *unknown* substratum of extension, solidity, &c. and what are all habits, but unknown substrata of their exercises? these substrata are unknown as to the nature of them. Their existence is known only by the qualities or actions they support. But who will disbelieve their existence, because they cannot fully comprehend the abstract nature of them? the implantation of a principle or substratum of holy exercises in regeneration is argued and known from its exercises, and operations. And we can tell the nature of it, as well as we can the nature of matter, of the soul, the faculties of the soul, and the like. And when these latter are explained, we shall think ourselves obliged to explain the former, or disbelieve its existence; but not before.

gain, (2) Regeneration is ascribed to the *Son*, as the *meritorious* cause;[p] who for this reason is stiled a *quickening spirit*,[q] and the life, which we live, we are said to *live* by the faith of the *Son* of God.[r] And (3) To the Holy Ghost;[s] hence he is stiled the *spirit of life*;[t] because the Holy Spirit by his operation *immediately* effects regeneration: and the spiritual life is with peculiar propriety ascribed to the *spirit of life*. The *moving* cause is merely God's *great love*,[u] *his abundant mercy*;[w] his gracious *good pleasure*.[x] Nor is there, especially before regeneration, (while we are the children of *wrath*, *dead* in sin[a]) any thing in us which can in the least merit such a favour. The *instrument* of regeneration, (but that merely of a *moral* kind) is the word of God,[b] previously offered and received in the external call of the gospel, as we have already observed.

[p] 1 Pet. 1, 2, 3.
[q] 1 Cor. 15. 45
[r] Gal. 2. 20 compared with Phil. 1. 21. Col. 3. 4.
[s] John 14. 6
[t] John 3. 3. 5. Tit. 3. 5
[u] Rom. 8. 2. 10.
[w] Eph. 2. 5. 6. 1 Pet. 1. 2, 3. Tit. 3. 5.
[x] Jam. 1. 17.
[a] Eph. 2. 1, 5.
[b] 1 Pet. 1. 23.

The subjects of regeneration.

VIII. *Secondly*, we may consider the *subjects* of regeneration, which are, (1) *Men*, who are endowed with understanding and will, to whom, agreeably to their *rational* nature, the Spirit hath previously *offered* redemption for their reception; with whom therefore, he is pleased to treat, not as with stocks or brutes, as we have already observed. (2) They are the *elect*;[c] for regeneration is not a common gift; but a gift proceeding from the most *distinguishing* or special grace, as it flows from God's *great* love,[u] from his *abundant* mercy.[d] (3) They are *redeemed*; hence Peter speaks of regeneration, as peculiar to those, who are *sprinkled with the blood of Christ*.[e] Again, (4) They are such, who are as yet *dead in sin*:[f] for unless a man be dead, he cannot be made alive by regeneration. I add, (5) The *whole* man throughout,[g] is the subject of regeneration; the understanding, will, affections, sensitive faculties, &c. that all may be quickened and renewed thereby.[h] As by natural generation, *all* the parts of a man are quickened or made alive; and as, by sin, the *whole* man is become corrupt and dead.[i]

[c] 1 Pet. 1. 2, 3. & chap. 2. 9.
[u] Eph. 2. 5.
[d] 1 Pet. 1. 2, 3.
[e] 1 Pet. 1 2, 3.
[f] Eph. 2 1. 5, 6
[g] 1 Thes. 5. 23.
[h] 2 Cor. 5. 7
[i] Isa. 1. 5 6.

IX.

IX. *Thirdly*, we may consider regeneration *itself*, or the regenerating *act*. Which certainly is not a moral act, exercised in offering and inviting, as is the case with the *external call*. But it is a *physical* act powerfully infusing spiritual life into the soul: Which is proved, not only, (1) By the constant phraseology of the *scriptures*, when they speak of the *exceeding greatness of his power towards those who believe, according to the working of his mighty power*, or the *energy* of the power of his might; yea the same power which was exerted in raising *Christ* from the dead.[k] Which expressions certainly do not bespeak a *moral* agency. Also where the scriptures speak of spiritual *circumcision*, of taking away the heart of stone, of putting within us a heart of flesh, of creating a new heart, of drawing, of working in us to will and to do, of a *resurrection* from the dead, of which we have spoken in sect. III. Do these expressions in the least favour an operation merely *moral?* But, (2) It may also be proved by the very nature of the thing, in as much as regeneration is an operation upon men spiritually *dead*, infusing life into them;[l] but what moral operation, in teaching offering, persuading, can be rationally exercised upon a man that is *dead?* The act of regeneration.

[k] Eph. 1. 19, 20.

[l] Eph. 2. 1. 5. 6.

X. The *term* of this physicial operation, or the first and immediate *effect* of regeneration, is variously expressed in scripture. *First*, it is sometimes called *grace*,[m] as *I will pour out the spirit of grace*; i. e. I will pour out *grace* by my Spirit. *Be thou strong in the grace that is in Christ Jesus*;[n] and in other places to the like purpose. By which *grace* we do not here understand, (1) The free *kindness* of God, which is called *grace freely giving* (*gratia gratis dans*) and external grace; from which not only *man*, but every *creature*, receiveth whatever *good* he possesseth. By which also a man already regenerate, and possessed of spiritual power, thro' a gracious providental influence, is excited to exert in *spiritual* The term or immediate effect of regeneration. 1. Grace.

[m] Zach. 12. 10

[n] 2 Tim. 2. 1. Heb. 13. 9. 1 Pet. 2. 19.

ritual operations, the power he hath received. But, (2) By grace we here underſtand the *effect* of this kindneſs *grace, freely given, (gratia gratis data)* or *internal* grace, which in the ſcriptures is called *chariſma*, [o] (the free gift.) Nor, (3) Do we underſtand by grace here *every* effect of this kindneſs, ſince all the good which every creature enjoyeth, and even the whole creation, is from the *grace* of God, and in this ſenſe univerſal grace may be allowed: But we underſtand that grace which is contradiſtinguiſhed to *nature*, and as it exiſts in man, to the natural powers of *free will*. Neither, (4) Do we underſtand hereby *every* effect of grace, by which one man in his kind excells another. *v. g.* The gift of mechanical *ſkill*, [p] or wiſdom in civil government, which may be called *common* grace, by the aſſiſtance of which, in things of a *moral* nature, a man may perform any of thoſe things which are not (as the apoſtle ſays) *echomena ſoterias*, or that have not a neceſſary connection with eternal ſalvation: But, (5) By *grace*, we here underſtand that effect of God's kindneſs, or the chariſma (free gift) by which one man hath power to perform ſpiritual exerciſes, while another hath it not; and ſuch exerciſes, indeed to which God hath promiſed eternal ſalvation; which to uſe the apoſtle's words, do accompany ſalvation (echomena ſoterias.[q]) Finally in this ſenſe, by the grace beſtowed in regeneration, we underſtand that ſupernatural *power*, by which a man is enabled to comply with the conditions of the covenant of grace, to apprehend the Redeemer by a living *faith*, to come up to the terms of ſalvation, to repent of ſin, to love God and the Mediator ſupremely, &c.

[o] Rom. 12. 6. & ch. 1. 11. 1 Cor. 1. 7.

[p] Exod. 31. 2. 3

[q] Heb. 6. 9.

2 Spirit.

XI. *Secondly*, the term or immediate effect of regeneration, is more frequently called *ſpirit*. [r] *That which is born of the fleſh, is fleſh, and that which is born of the ſpirit, is ſpirit*; [s] from which the regenerate are ſtiled *ſpiritual*, [t] who are *ſpiritually minded*; [u] *(phronema tou pneumates;*

[r] John 3. 16.
[s] Gal 5. 16, 17 18. 22.
[t] Gal. 6. 1. 1 Cor. 3. 1.
[u] Rom. 8. 7.

matos) *who perceive the things of the spirit and spiritually discern them.* [w] By the word spirit here we understand not the Spirit *giving*; but the spirit *given*, that is the *spirit*, which the Holy Ghost bestows in regeneration, the presence of which makes the soul *spiritually* alive, as much as the presence of the animal spirit makes the body *naturally* alive.[a] Hence this spirit is said to quicken or make alive, [b] therefore it is stiled the spirit of life, [c] because the presence of this spirit, which is *implanted* in the soul, constitutes the *spiritual* life, and capacitates and inclines the man to *spiritual* exercises, just as the natural spirit doth to *natural* exercises. This spirit, bestowed by the Holy Ghost in regeneration, is, according to it's various exercises, stiled sometimes the *spirit of grace*, sometimes the *spirit of prayer*, [d] *the spirit of faith*, [e] &c. agreeably to that virtue and operation which it produces in the regenerate. So that by the spirit here we understand only that *spiritual power*, by which we are enabled to perform *spiritual* exercises in a spiritual *manner*. By *spiritual* exercises or spiritual things we mean the same as the apostle by *the things of the spirit*, [f] and our Saviour, by *the business or the things of his Father*. [g]

[w] 1 Cor. 2. 14.
[a] Ezek. 37. 5. Acts 20. 10.
[b] John 6. 63.
[c] Rom. 8. 2.
[d] Zach. 12. 10.
[e] 2 Cor. 4. 13. compared with Isaiah 11. 1, 2.
[f] 1 Cor. 2. 14.
[g] Luke 2. 49.

XII. *Thirdly*, the term, or immediate effect of regeneration, is more clearly called spiritual *life*, in its *first* act (or principle,) from which God is said to *quicken*, together with Christ, those who are dead in sin, [h] that we may be *raised* together with him in a spiritual manner. [i] From the want of which spiritual life, the unregenerate are said to be *dead* in sin, alienated from the *life of God*; [k] and from the presence of which, on the other hand, we are said *to live to God*, [x] to the *will* of God, and *according* to God. [l] This spiritual life consisteth in a *reunion* of the divine image, or original righteousness with our souls, by which our first parents, in a state of innocence, were enabled to *live* to God, and were disposed to all spiritual exercises. [m] For as

3. Life.

[h] Eph. 2. 5.
[i] Col. 3. 1.
[k] Eph. 4. 18.
[x] Gal. 2. 20.
[l] 1 Pet. 4. 2. 6.
[m] Eph. 4. 24. Col. 3. 10.

the

the *natural* life consisteth in the *union* of the soul with the body; so the *spiritual* life consisteth in the union of original righteousness with the soul. And as a man hath power to perform all *natural* actions from the *natural* life, so from the spiritual life the regenerate have power to perform all *spiritual* exercises. And lastly, as in the natural life, are virtually contained all a man's *natural powers*, which afterwards, by organs properly disposed, come forth into action: so in this spiritual life, are virtually contained all those *spiritual* graces, which, by the influence of converting grace, are in due time drawn forth by degrees into actual exercise.

4 The seed of God.
[g] 1 John 3. 9.

XIII. Hence *fourthly*, the immediate effect of regeneration is also called the *seed* of God. [g] Because in the *grace*, in the *spirit*, and in the spiritual *life*, which are bestowed upon the elect in regeneration, are contained the seeds of all those graces, which are necessary to salvation: Which, under proper circumstances, do, by the heavenly dews of converting grace, gradually, yet with absolute certainty, in due time, put forth their blossoms and fruit in *actual* exercise; like as the seeds of vegetables buried in the earth, when watered by genial showers, shoot forth into the stalk, flowers and fruit. And, *fifthly*, this immediate effect is called a *new creature*, [h] from which the regenerate are stiled the *workmanship* of God, *created in Christ Jesus unto good works, that they might walk in them.* [i] Also, *sixthly*, *it is* called *a new heart* and *a new spirit*, [k] because thereby the whole regenerate man, and all that is his, *spirit* or understanding, *heart* or will, all are *renewed*, [l] from which there is born a *new* man. [m] Thus far concerning the general term, or the first and immediate effect of regeneration, which is the *spiritual life* in its *first* act (or principle,) which is also called by other names, as *grace*, the *spirit*, *the seed of God*, *a new creature*, &c.

5. A new creature.
[h] 2 Cor. 5. 7. Gal. 6. 17.
[i] Eph. 2. 10.
[k] Ezek 36. 26.
[l] 2 Cor. 5. 17. 1 Thes. 5. 23.
[m] Eph. 4. 23. 24. Col. 3, 10.

XIV.

XIV. This spiritual life, animating and quickening the *whole* regenerate man, and all the several parts and faculties of him, hath different *names* according to those different faculties. As it takes place in the *understanding* it is called a *new spirit*, [n] and spiritual *light*, [o] and the bestowment of it by regeneration is called *illumination*, [p] and those who are illuminated are called *children of the light*; [q] are said to *walk in the light* of the Lord, [r] which light begets in them the *knowledge of the glory of God in the face of Christ Jesus our Lord*, [s] and also the saving *knowledge* of God, [t] and the Mediator. [u] This spiritual light of the regenerate effects, (1) The simple *understanding* or perception, [w] by which they know spiritual objects, not only speculatively as true, but practically as good. (2) It affects the *judgment*, so that the regenerate judge concerning the goodness of spiritual things, not only as to the general position *(in thesi,)* what is good in a general view; but also under all the particular circumstances and connections of that truth *(in hypothesi,)* what is good and profitable for them at this very time, all circumstances considered. [x] In the meantime, this saving illumination in regeneration, is to be cautiously distinguished from the illumination, which is given in the external call, [z] in which spiritual light is rather held up to view, than conveyed [a] into the soul; or if some degree of light be bestowed by an internal work, [b] that however is either merely *speculative*, extorting only an acknowledgement and profession of the truth, [c] or if it be practical also, is so only *(in thesi)* or representing only, in a general manner, the goodness of the truth acknowledged by him: [d] But not *(in hypothesi)* under all the circumstances of it, so as to excite a love to the truth, [e] or engage us in obedience thereto, so as to walk in it; [f] but is rather holding the truth in unrighteousness. [g]

Regeneration of the understanding, called illumination.

[n] Eph. 4. 23. Rom. 12. 2.
[o] Eph. 5. 8.
[p] Eph. 1. 18.
2 Cor. 4. 6.
[q] Luke 16. 18. Eph. 5. 8. 1 Thes. 5. 5.
[r] Isa. 2. 5
[s] 2 Cor. 4. 6. Col. 3. 10.
[t] John 17. 3.
[u] Isa. 53. 2.
[w] 1 Cor. 2. 14.
[x] Ps. 73. 28.
[z] Heb. 6. 4.
[a] John 1. 5.
[b] Num. 24. 3. 4
[c] Mat. 7. 21. 22
Rom. 2. 17—23
[d] Mat. 13. 20, 21. Heb. 6. 4, [f] 2 Thes. 2. 19. [e] Gal. 2. 14. & ch. 3. 1.
[g] Rom. 1. 18.

XV. As this spiritual life, bestowed in regeneration, is seated in the *will*, it is stiled *a new*

Regeneration of the will.

heart, [h] *a heart of flesh*, or a heart easily affected, [i] a heart on which God hath *written his fear*, [k] by which the regenerate *walk in his statutes*. [l] For the Holy Ghost implants in the *heart* or will, by regeneration, a new *inclination* or propensity towards spiritual good. For altho' the will hath naturally a kind of propensity toward *moral* good in general, [m] and toward *external* religious duties, [n] whereby, in duties, *with which salvation is not connected*, an unregenerate person may sometimes perform things really wonderful: [o] Yet, their propensity towards spiritual and *saving* good, mankind have utterly lost by sin; hence they are said to be *dead* in sin, [p] and insufficient to think even the least thought spiritually good. [q] Wherefore it is absolutely necessary, that a new *propensity* toward *spiritual* good, be restored to the will. [r] For altho' the will doth naturally follow the *last* dictate of the practical understanding, so that, were the *understanding* but sufficiently illuminated, an immediate renovation of the will might seem unnecessary; yet this is to be admitted for truth, only when the understanding, in its last dictate, judgeth agreeably to the *inclination* of the will. For that is *good*, with reference to the will, which is agreeable to its propensity. So that, if we should make the absurd supposition of the *understanding's* being most clearly enlightened, and yet the *will* not renewed, the will would not follow the practical judgment, because in that case the understanding would not dictate agreeably to it's propensity. v. g. If David's understanding dictated, that chastity at this very time, all circumstances considered, ought to be chosen by him, rather than adultery; yet whilst his understanding dictateth not agreeably to the present *propensity* of his will, which inclineth to adultery, the will would by no means follow the last dictate of the understanding. It is therefore in this spiritual propensity of the will, that the seeds of all those graces, which are necessary to

[h] Psal. 51.12. [i] Ezek. 36.26. [k] Jer. 32. 39, 40. Heb. 8.10. [l] Ezek. 11.19, 20. [m] Rom. 2.14, 15. [n] Luke 18. 10, 11, 12. Phil. 3. 5. 6. [o] Mark 10. 19, 20, 21. Heb. 6. 4, 5. [p] Eph 2. 1, 5. [q] 2 Cor. 3 5. [r] Rom 7 22. 2 Thes. 3. 5.

to salvation are contained: Hence the *seed* of the regenerate is said to remain in them, by reason of which they cannot *abandon* themselves to sin.[s]

[s] 1 John 3. 9.

XVI. Nor is the *spiritual life*, in regeneration, bestowed only upon the *superior* faculties of the soul, the understanding and will: But also upon the *inferior* or sensitive faculties; the affections, senses, and even the members of the body. Hence the apostle expressly ascribes sanctification not only to *the spirit*, by which he seems to understand the spiritual faculties, such as agree to spirits only, as the understanding and will: but also to the *soul*, (*Psuche*, properly the animal soul, from which we are called *psuchikoi*, natural or sensual, as it is rendered,) which denotes the inferior faculties such as are common to brutes; yea, he extends sanctification even to the body and members of the body.[t] For as by sin a spiritual *death* and *irregularity* are bro't upon these faculties, whereby they strive against the spirit:[u] Which irregularity is expressly represented as criminal by the Holy Spirit, (1) As it takes place in the *affections* or passions of the soul,[x] (2) In the *sensitive* faculties v. g. *seeing*,[w] and *hearing*,[z] (3) In the bodily *members*,[b] &c; Therefore a spiritual life, by regeneration, must be restored to these faculties, to enable them rightly to discharge their respective services.[c] This life in the *inferior* faculties is a *disposition* to *obedience*, whereby they become fitted not to oppose the spirit, or understanding and will; but to be in subjection to, or to be led by the *spirit*.[d] As at first, in a state of integrity, by our original righteousness, which consisted in the divine image, those inferior faculties were most beautifully arranged under the government of the mind.

Regeneration in the inferior faculties.

[t] 1 Thes. 5. 23.

[u] Gal. 5. 17.

[w] Rom. 5. 7. Gal. 5. 24. Col. 3. 5. 1 Thes. 4. 5. Rom. 1. 26.

[x] 2 Pet. 2. 14.

[z] Psal. 58. 5.

[b] Rom. 6. 19. and 3. 13, 14, 15, 16.

[c] Rom. 6. 10.

[d] Gal. 5. 17, 18 Rom. 6. 12, 13 14. 17. Jam. 1. 20.

XVII. The spiritual life is bestowed by regeneration, only in the *first act* (or principle) not in the *second acts* (or operation,) understood either as *habits* or *exercises*. For as, by *natural* generation, a man receives neither

Regeneration confers the spiritual life in the first act only.

neither the habits or acts of reasoning, speaking, or writing, but only the *power*, which under proper circumstances, in due time, comes forth into act: So also, in regeneration, there is not bestowed upon the elect, any *faith*, hope, love, repentance, &c. either as to habit or act; but the *power* only of performing these exercises, is bestowed; by which, the regenerate person doth not as yet actually believe, or repent; but only is *capacitated* thereto: Wherefore the unregenerate are emphatically said, to be *unable*, either *to see*, as referring to the understanding, or *to enter*, referring to the will, into the kingdom of God. [c] Which power, in conversion, which succeeds regeneration, proper circumstances being supposed, is, in due time, brought into *actual* exercise. So that one *truly* regenerate may, both as to habit and act, be for a time an unbeliever, destitute of repentance and walking in sin. As appears, more clear than the light of the sun, in the instances of those, who are regenerated in their mothers wombs, or at their baptism, as Jeremiah, [f] John the baptist, [g] and Timothy, [h] who nevertheless did not, till they arrived to the years of discretion, perform the actual exercises of faith or repentance. So that *regeneration*, in which the spiritual life is bestowed in the *first* act or principle only, differs from conversion, by which this principle of life is brought into *actual* exercise, not only in order of *nature*; but sometimes also in order of *time*. However we mean not to deny here, that it may be, and often is the case, that a sanctification of the spirit, in a *general* sense, comprehending vocation, regeneration, conversion & sanctification properly so called, is effected at one and the same time: Which seems to have been the case with the thief on the cross, converted by Christ in his last moments. [i] We only mean that they *may* be seperated as to time, and that oft times this is *actually* the case.

[c] John 3. 3. and 5.

[f] Jer. 1. 5.
[g] Luke 1. 15.
[h] 2 Tim. 3 15.

[i] Luke 23 40. —44.

XVIII.

XVIII. Since therefore regeneration conveys the spiritual life, in the *first* act or principle; it may be easily determined. 1. That in regeneration a man is merely *passive*, as in the first reception of a natural life, the subject of it can be only *merely passive*.[k] For if he *did* any thing toward begetting life in himself; he must be already *alive*, since a dead person cannot act; and if already *alive*, then surely life is not begotten in him.

The affections of regeneration. 1 A man is entirely passive therein.

[k] John 1.43, with Eph. 2. 5, 6.

XIX. 2. We may determine what ought to be held as to a *preparation* for regeneration: For there may two kinds of preparation come under consideration here; *one*, which is supposed to proceed from the *person* to be regenerated, whereby, he prepares himself to receive regeneration; or by the power of his own free will he becomes more disposed and prepared for regeneration than others. This, without the plainest contradiction, can by no means be admitted; since regeneration is an operation upon a man spiritually *dead*, into whom the first act or principle of spiritual life is infused: Now, if he prepared himself thereto, he doubtlessly must do it by a previous principle of *life*, and so must be supposed alive, before life is implanted in him. The *other* kind of preparation is supposed to proceed from *God*, the author of regeneration. And again, this preparation, which is the work of God, may respect regeneration, either as taken in a *larger* sense, as denoting conversion also, and the term or immediate end of it, viz. Faith and actual repentance, in which conversion terminates: That God useth many preparatory means to regeneration, taken in this sense, by the help of which one may attain to this faith and repentance, we shall endeavour to shew, by divine assistance, in a *future* discourse: Or this preparation may respect regeneration in a more limited sense, as denoting only the introduction of the first act or principle of spiritual life. Nor, in this sense,

2. How far regeneration admits of any preparation.

can

can any preparation, truly and properly so called, be admitted, any more than took place in the resurrection of Lazarus to a natural life.[l] If, however, you chuse to admit here *some kind* of preparation in those, who are to be made the subjects of this spiritual life, such, for instance, as in drying wood, which is to be set on fire, such also as God used in the work of creation, when he created on the first day a shapeless mass, which he formed and modified in the following days, and such as he peculiarly used in the creation of man, forming first the body of clay, or the rib, into which he afterwards breathed *the breath of life.*[m] I say, if in this sense you chuse, with many orthodox Divines, to admit some *preparation*, which is the work of God, I have no great objection thereto: And then this preparation may consist in the previous external call, so far as God, by the offers of grace, enlightens the mind of the person, who is to be regenerated, concerning the nature of redemption, and the terms of salvation and invites him to embrace the same.

[l] John 11.43.

[m] Gen. 2. 7.

3. In what sense regeneration is irresistible.

XX. 3. We may hence determine, that regeneration is *irresistable*, and in what sense this is to be understood. For if you consider what the person, who is to be regenerated is, *a child of wrath, dead in sin*; he hath certainly depravity enough to resist:[n] But if you consider, that it is God, who regenerates and quickens the subject of regeneration can no more *resist* God than Lazarus of old *could* have resisted Christ, who raising him to a natural life.[o] Nor hath he *a will* to resist, for, by the spiritual life instantaneously produced, all inclination or desire of resisting is suppressed or taken away.[p]

[n] Acts 7. 51.
[o] Jo. 11.43.44
[p] Ezek. 36. 25. 26, 27. Jer. 32. 39, 40. compare Gal. 1. 13. Acts 9 2—6, & 22. 5 with v. 10. & 26. 9, 10. 14, with ver. 19.

4. In what sense regeneration is inamissible.

XXI. 4. That the grace of regeneration, can never be *lost*, and the grounds upon which this *Inamissibility* is founded.[q] In this indeed, it differs from the first spiritual life, effected in creation, by the bestowment of original righteousness; through the loss of which

[q] 1 John 3. 9. Ezek. 36, 27. & 11. 19. 20. Jer. 32. 39, 40

by sin, our first Parents became *spiritually dead*;[r] since the spiritual life bestowed by regeneration is never entirely lost. However, the unfailing permanency of this life is by no means to be ascribed to the *firmness* and constancy of the regenerate, or the *strength and perfection* of the spiritual life; for there is, and always dwells, in the regenerate, so much corruption, that they are as likely, by their own conduct, to destroy this life, as our first parents were; and indeed more so, because they, before the loss of their spiritual life, were *perfectly* righteous and holy.[s] But the impossibility of loosing the grace of regeneration depends, (1) On the grace of election and of the divine purpose, hence the gifts and calling of God are without repentance.[t] And, (2) Upon *preserving* grace.[u]

[r] Eph. 2. 1. 5.

[s] Eccl. 7. 29.
[t] Rom. 11. 29. Math. 24. 22.
[u] 1 Pet. 1. 5. John 10. 28, 29.

XXII. 5. That this spiritual life, as conveyed in regeneration, is but very *imperfect*, it being *only* the first act or principle of spiritual life, and only the *seeds* of spiritual graces, which gradually like the seeds of vegetables, grow up into the stalk, blossoms and fruit. Hence the regenerate, merely as such, are stiled *new born babes*,[w] *babes in Christ*,[x] who still have need to be nursed, and indeed with food suited to the infantile state:[n] *That they may grow and wax strong in the spirit*, as is said of John the baptist;[o] that is, in order that the *first* act or principle of life, conveyed in regeneration, might, by conversion, be drawn forth into actual faith and repentance, which are the *second* acts or operations, and, if I may so say, the *branches* of this life: And at length by *sanctification*, produce all these good works, which are the fruits of the spirit.[p] This spiritual life is indeed so small, that it cannot be well known and distinguished, but by its growth and *exercises*; as *habits* cannot indeed be otherwise known, than by their *Operations*.

5. In what sense it is imperfect.

[w] 1 Pet. 2. 2.
[x] 1 Cor. 3. 1.
[n] Heb. 5. 12. 13, 14.
[o] Luke 1. 80.

[p] Gal. 5. 22.

THE ARGUMENTATIVE PART.

XXIII. The most of the controversies on this subject may, without much difficulty, be determined from

Q. 1. Whether regeneration consisteth in reformation of manners?

our *doctrinal* propositions. The *first* question upon this subject is, Whether regeneration consisteth in a reformation of *manners?* The rank Pelagians, as they deny original sin, the loss of original righteousness, and our being in a state of spiritual death; and hold only to *external* grace, which prescribes to man his duty, and *excites* by arguments to the performance of it: So they allow no regeneration, but what consisteth in a reformation of manners, effected by the *external* grace of God. The Socinians, those rankest Pelagians, tread in their steps, and affirm the same with them. The Reformed consider a reformation of manners, as belonging, not to regeneration, in its strict and proper sense, but to conversion and sanctification; while they place regeneration solely in the reformation of the inner man, the understanding, will, and other faculties, as we have shewn under the *doctrinal* part. Which they support by the following reasons, (1) Man, by breaking the covenant of works, hath lost his *original* righteousness, in which the *spiritual* life of the soul consisteth, (and by the help of which alone our first parents were enabled to perform *spiritual* good, as we have considered in a former discourse,) and so by sin hath contracted *spiritual death.* (2) The scriptures expressly extend regeneration, to the renewing of the inner parts of the soul, to a *new heart*, a new spirit, to the *writing* of the law upon the mind, and upon the heart; as in the *doctrinal* part. (3) A real reformation of *manners*, cannot result from any thing, but a previous *principle of life*, and a renewing of the mind and heart.[s] Nor have our adversaries any thing to urge in support of the contrary, but their own inconsistent suppositions, such as, (1) That the image of God did not contain *original* righteousness, which we have confuted in a former discourse. (2) That man was not deprived of the image of God, so far as it consisted in *original righteousness*, for transgressing the law

[s] 2 Cor. 3. 5. 6. 1 Cor. 2. 14. Rom. 8. 7.

Reasons of our opponents.

law of paradiſe. Which we have already confuted. (3) That man did not by the loſs he ſuſtained, contract ſpiritual death and univerſal impotence to ſpiritual and ſaving good, (which hath been already confuted.) And therefore, (4) That there is nothing needs reformation in man but his *manners* or moral conduct. The falſity of which naturally appears from what hath been already obſerved.

Q. 2 Whether regeneration depends upon the free will of man?

XXIV. Queſt. *Second.* Doth regeneration flow from the free will of man, or from God alone? The rank Pelagians, with whom the Socinians exactly agree, as they ſuppoſe that the nature and free will of man were not impaired by the firſt ſin, ſo they aſcribe their regeneration, which they make to conſiſt in a reformation of manners, to free will alone, excepting that they allow grace *externally* directing and influencing in a way of *moral* ſuaſion; yet ſuch grace as may be *rejected* by the free will of man. The Semi-Pelagians, with whom the Jeſuits and Arminians agree, admit indeed, that the human nature was impaired by ſin; that *blindneſs* was thereby brought upon the underſtanding, and a certain *debility (tepor)* upon the will: Therefore they hold to ſome kind of *internal* grace, which may be excited, even as to the will by *external* grace in a way of moral ſuaſion; but ſuch as may nevertheleſs be *rejected* by the free will of man. The Synergiſtæ, among the Lutherans, with whom Macrelius, in his eccleſiaſtical hiſtory, reckons Victorinus Strigelius; hold that the *power*, which man *naturally* hath, may contribute *ſomething* towards their regeneration. The Lutherans in general hold, that a man can, by the power of his *free will*, at leaſt refrain from poſitively *reſiſting* the Holy Spirit in the work of regeneration, i. e. by the uſe of external means, he may as it were open the door to the ſpirit, when he is about to introduce the ſpiritual life. The Reformed, altho' they allow, that after a ſpiritual quickening is

Different ſentiments.

effected by regeneration, a man may, in converſion, co-operate with God unto the exerciſing of faith and repentance :[r] Yet, in regeneration ſtrictly ſo called, they deny that a man can do any thing *actively* ; but affirm that he is *merely paſſive*. Becauſe, (1) *Before* regeneration is effected, man is ſpiritually *dead* : therefore cannot, either in whole, or in part, contribute any thing towards begetting life in himſelf : for this contributing of ſomething would ſuppoſe *life*. Becauſe, (2) In regeneration there is beſtowed a new *heart*, a new *ſpirit*, on which is written the law of God ; which certainly is to be aſcribed to God alone. (3) There is in regeneration a *creation*,[s] and a new *creature*,[t] which can be attributed only to God.[u] (4) *Of ourſelves* we are inſufficient to think even the leaſt thought, with which *ſalvation* is connected.[w] (5) *God* is ſaid to work in us, *to will* according to his good pleaſure.[x] (6) The ſcriptures expreſly declare, that it is not of him that *willeth*, or of him that *runneth* ; but of God that ſheweth mercy.[z] (7) If man were, either in whole, or in part, the author of his own regeneration ; he would make himſelf to *differ*, contrary to the apoſtles aſſertion.[b] Nor doth what our adverſaries allege, favour their opinion in the leaſt ; as, (1) That we are ſometimes commanded to *circumciſe the foreſkin* of our *hearts*,[c] to *make* to ourſelves a *new heart*, *and a new ſpirit*,[d] *to be renewed in the ſpirit of our minds*,[e] and *to turn ourſelves* to God.[f] To this I anſwer, (1) It is no ways inconſiſtent, that God ſhould both *command* and *freely beſtow* the ſame thing, according to the well known expreſſion of Auſtin ; *da, quod jubes* (freely give what thou commandeſt)—thus God commandeth love ;[g] yet it is *he*, that ſhedeth it abroad in our hearts.[h] (2) Thoſe places of ſcripture, which are alleged, ſpeak not of *regeneration*, ſtrictly ſo called, by which God *infuſeth* the firſt principle of life ; but of *converſion*, wherein he bringeth forth the life, already beſtowed, into actual

[r] Cant. 1. 4. Jer. 31. 18. Reaſons of the orthodox opinion.

[s] Pſ. 51. 12.
[t] 2 Cor 5 17.
[u] Iſa. 45. 7.
[w] 2 Cor. 3. 5.
[x] Phil. 2. 13.
[z] Rom. 9. 16.
[b] 1 Cor. 1. 7. Heterodox objections.
[c] Deut. 10. 16. Jer. 4. 4.
[d] Ezek. 18. 31.
[e] Rom. 12. 2.
[f] Joel 2. 13. Mat. 4. 17.
[g] Mat. 22 37.
[h] Rom. 5. 5.

tual exercise.[i] They object, (2) That if a man doth nothing towards his own regeneration, but is purely passive, he is regenerated as a *stock*, or stone. To which I answer, this by no means follows, since the subject of regeneration hath been previously taught by the *external call* of the gospel, and by *moral* suasion. They object, 3. That to suppose a person doth not exercise a free self-determining power as to his regeneration, would destroy the freedom of the will. To which I answer, (1) A mans free will is no more concerned in his spiritual *regeneration*, than in his natural *generation*. (2) Regeneration is not an *action* of the man, that it should be determined by his free will; but a mere *passion*, in which he only admits (or is the object of) the action of God, being capable (as a rational creature) of having such an action performed upon him.

[i] Cant. 1. 4. Jer. 31. 18. John 6. 44. 65.

XXV. Quest. *Third.* Is the action of God, which regenerateth a man, *moral*, or *physical?* The rank Pelagians with the Socinians, as they place the nature of free will in *indifference*, and suppose also that the free will of man is unimpaired by sin, and therefore that a man, by his own *power*, can do whatsoever God requireth of him; allow nothing, but a moral *action* or agency of God in regeneration, in which, he *teacheth* what is to be done, and by motives persuadeth to the doing of it. The Semi-Pelagians, together with the Jesuits and Arminians, as they acknowledge some *internal* depravity as the effect of sin; so they likewise allow some *physical* agency of God in regeneration, which removes that depravity: But, as they restrain the depravity, arising from sin, to the *inferior* faculties of the soul, or at most, to the understanding; so they allow the physical agency of God, only with respect to these faculties: while, as to the *will* or free will of man, they hold only to a *moral* agency; yea, they suppose, that this *physical* action of God may be rejected

Q. 3. whether the action of God, which regenerates, be moral or physical.

Different sentiments.

jected by the power of the will. The Reformed, altho' they acknowledge a moral agency of God in the *external call* of the gospel, which is previous to regeneration; and tho' they allow both a *physical* and *moral* agency together in *conversion*, which follows regeneration: Yet in regeneration strictly so called, they admit only a mere absolute *physical* agency. Because, (1) Regeneration is the *first* implantation of the spiritual life, before which, the person regenerated was spiritually *dead*.[i] Now moral *suasion* is no more sufficient, or even conducive, to the begetting of the *spiritual*, than it is, of the *natural* life. Because, (2) That spiritual *circumcision*[k]—*new creation*[l]—*taking away the heart of stone*—*putting within us a heart of flesh*—*writing the law thereupon*[m]—*and drawing*,[n] by which terms regeneration is expressed, is not a *moral*, but a purely *physical* operation. Because, (3) *That superabundant greatness of divine power*, which was exerted in the *raising* of Christ from the dead, was not *moral*, but *physical* in the highest sense: And the apostle testifies,[o] that the same power is exerted in our regeneration. The principal things, which can be urged upon the contrary side, are, (1) That we read of God's bringing about regeneration by commanding it, (which, without doubt, bespeaks a *moral* way of operation) as "*circumcise the foreskin of your hearts*,[p] *make to yourselves a new heart*,[q] *work out your own salvation*."[r] To which I answer. In these commands God speaks to his *church*, to his people, who had long been his *delight*;[s] therefore they must have been already *regenerate*; since, without regeneration, no one can see, or *enter into* the kingdom of God.[t] Therefore, by these *commands*, God doth not mean to bring about *regeneration*, as it denotes the *first* infusion of the spiritual life; but the drawing forth of that life, which is infused by regeneration, into the *second* acts or consequent exercises, (which is expressly mentioned in the passage,[u] from whence the

Arguments of the orthodox.

[i] Eph. 2. 5.
[k] Deut. 30 6.
[l] Ps. 51. 12. Eph. 2. 10.
[m] Ezek. 36. 25, 26, 27. Jer. 31. 33.
[n] John 6. 44. 65.
[o] Eph. 1. 19, 20.

Heterodox objections.

[p] Deut. 10. 16. Jer. 4. 4.
[q] Ezek. 18. 31.
[r] Phil. 2. 13.
[s] Deut. 10. 15.
[t] John 3. 3. 5.
[u] Deut. 10. 12, 13.

first of these commands is quoted,) which is done in *conversion*, that follows upon regeneration, in which man *being drawn runs after God*;[w] *being turned, he actively converts and turns* himself to God by the power of his grace.[x] It is objected, (2) If regeneration is effected by the *physical* agency of God alone, without any co-operation of the man, then man is regenerated as a *stock* or a stone. To which I answer, 1. Regeneration according to the scriptures, respects man as spiritually *dead*,[a] as possessed of a *heart of stone*,[b] *unfit* for any *spiritual* exercises:[c] But is a man, that is spiritually dead, having an heart of stone, and being unqualified for vital operations, in any proper sense, the same as a stock or a stone? 2. Regeneration is wrought in man, after he hath been externally *called*, to whom grace hath been offered in a way of *moral* suasion, and he invited to the reception of it; thus, so far at least, he is regenerated, not as a stock or a stone, but as a man. It is objected, 3. That, by a *physical* regeneration, the liberty of the will would be impaired and even destroyed. To which I answer: Since by regeneration spiritual life is bestowed upon the will of man, which was before dead, it is so far from being *destroyed*, that it is restored to its proper life and perfection.

[w] Cant 1. 4.
[x] Jer. 31. 18.
[a] Eph. 2. 5.
[b] Ezek. 36. 25, 26, 27.
[c] 2 Cor. 3. 5.

XXVI. Quest. *Fourth.* Doth the physical operation of regeneration affect the *will immediately?* The rank Pelagians, with the Socinians, allow no physical operation of God at all in regeneration; but hold only to a moral and external operation. The Semi Pelagians, with the Jesuits and Arminians, allow *some* physical efficiency in regeneration; but such as affects not the *will*, or free will; but only the *other* faculties of the soul. Some of the Reformed, v. g. John Cameron, and many others allow indeed a physical operation upon the *will*; but that only by the *medium* of the understanding, which God, in regeneration, so

Q. 4. Whether the physical operation of regeneration affects the will immediately.

powerfully

powerfully enlightens, and convinces, that the will cannot but follow it's laſt practical dictate. The ſynod of Dort, with moſt of the Reformed, extend the phyſical operation of regeneration to the will, and that *immediately*, as it begets in the will a new *propenſity* towards ſpiritual good, which, in my judgment, is moſt agreeable to truth. Becauſe, (1) The ſcriptures do, in expreſs terms, aſcribe the phyſical agency of regeneration to the *will*,[d] *it is God that worketh in us both to will*, &c. Becauſe, (2) In terms of the ſame meaning, the ſcriptures extend it to the *heart*, by which is always meant the will in ſcripture:[e] That God *creates* a new *heart*, and taking away the heart of ſtone, *puts* this new heart within us, and *writes* his law upon it: moſt certainly this is done by a *phyſical* operation. (3) The *will* is itſelf depraved by ſin, as well as the underſtanding, and inferior faculties;[f] hence we frequently read of a *hard heart*, by reaſon of which, man is not *ſubject* to the law of God, neither indeed *can he be*.[g] (4) That corruption, which is ſeated in the *will*, would not be taken away by an illumination of the underſtanding: nor doth the will follow the laſt dictate of the practical underſtanding, unleſs it dictates agreeably to the *propenſity* of the will: v. g. if the will hath a propenſity to *carnal* things, and the underſtanding ſhould judge, in the fulleſt manner, that ſpiritual things at this very time, all circumſtances conſidered, were to be proferred; yet the will would not follow: becauſe the will accounts that only as *good*, which is *agreeable* to its propenſity. Nor have they, who are of the contrary opinion, any thing to object here, except, (1) That upon this ſuppoſition the *freedom* of the will would be taken away. Which objection we have removed in ſolving the preceding queſtion. (2) That the will *always* follows the *laſt* dictate of the practical underſtanding; therefore, were the underſtanding but powerfully enlightened, ſo as to judge that ſpiritual things

Reaſons for the affirmative.

[d] Phil. 2. 13.

[e] Pſal. 51. 12. Ezek. 36. 25. 26. 27.

[f] Gen. 6. 5. & 8. 21.

[g] Rom. 8. 7.

Objections in favour of the negative.

things were better *for them*, than any ſenſual enjoyments; the will muſt neceſſarily follow: And therefore an immediate operation of God upon the will ſeems unneceſſary, were the underſtanding but ſufficiently enlightened. To which I anſwer, (1) That laſt *actual* dictate of the practical *underſtanding* doth not take away that *habitual* corruption, which is in the *will*. (2) That, upon the whole, is *good* to the will, which is agreeable to its *inclination*; wherefore, if the practical judgment determine agreeably to this inclination of the will, the will always follows; but if contrary thereto, however powerful the dictates of the underſtanding may be; yet the will doth not obey. It is therefore neceſſary, that in regeneration, a new *propenſity* be infuſed into the will towards *ſpiritual* good, that the practical underſtanding may dictate agreeably thereto. *

XXVII.

* Preſident Edwards in his enquiry into the freedom of the will, page 12. Boſton edition, obſerves thus, with regard to the will's always following the laſt dictate of the underſtanding.

"It appears from theſe things, that in ſome ſenſe, *the will always follows the laſt dictate of the underſtanding*. But then the underſtanding muſt be taken in a large ſenſe, as including the whole faculty of perception or apprehenſion, and not merely what is called *reaſon* or *judgement*. If by the dictate of the underſtanding is meant what reaſon declares to be beſt or moſt for the perſon's happineſs, taking in the whole of his duration, it is not true that the will always follows the laſt dictate of the underſtanding. Such a dictate of reaſon is quite a different matter from things appearing now moſt agreeable; all things being put together, which pertain to the minds preſent perceptions, apprehenſions or ideas, in any reſpect. Altho' that dictate of reaſon, when it takes place, is one thing that is put into the ſcales, and is to be conſidered as a thing that has concern in the compound influence which moves and induces the will; and is one thing that is to be conſidered in eſtimating the degree of that appearance of good which the will always follows, either as having its influence added to other things, or ſubducted from them. When it concurs with other things, then it's weight is added to them, as put into the ſame ſcale; but when it is againſt them, it is as a weight in the oppoſite ſcale, where it reſiſts the influence of other things: yet it's reſiſtance is often overcome by their greater weight, and ſo the act of the will is determined in oppoſition to it."

Q. 5. Whether regeneration be irresistible or not. Different sentiments.

XXVII. Quest. *Fifth.* Is regeneration irresistible or not? The rank Pelagians and Socinians, as they allow only a *moral* operation of God in regeneration, and suppose the free will of man to be equally *indifferent*, either to receive, or to reject the divine influence; hold it to be *resistible*: The Semi-Pelagians, with the Jesuits and Arminians, as they hold the regenerating operation to be *physical* in part, as it respects the understanding and inferior faculties; and only *moral* in part, as it respects the will; they maintain that it is in the *power* of the free will, so to resist the divine operation, that regeneration would by no means be effected. Some among the Reformed do not like the term *irresistible*, tho' they admit the term *insuperable*. We have allowed, in the *doctrinal* part, that the *moral* suasion of the *external* call, and also conversion, so far as it is effected by *moral* suasion, is *resistible*: But regeneration we affirm to be absolutely *irresistible*; for the following reasons, (1) Regeneration is effected by the *will* of God,[a] which the apostle Paul expressly asserts to be *irresistible*.[b] (2) God worketh in us both to *will* and to do,[i] and therein taketh away all *inclination to resist*. (3) By regeneration, the Father, who is *greater than all*,[k] *draweth* those who are regenerated.[l] And, (4) Draweth them *by the same exceeding greatness of power, by which he raised Jesus from the dead.*[m] (5) He so *draweth* in regeneration, that they, who are *drawn*, do infallibly *come*.[n] (6) By regeneration he taketh away the heart of *stone*, by which we make resistance to the divine call.[o] (7) God begeteth us by regeneration,[p] which act a man can no more resist, than he could his own *natural* generation. (8) By regeneration God *quickeneth*, or maketh alive,[q] which the subject of regeneration can no more resist, than a dead man can resist his being raised to a *natural* life, v. g. no more than Lazarus could resist Christ.[r] (9) If a man *could* resist, by reason of the *total* corruption of his nature,

Arguments of the orthodox.

[a] James 1. 18.
[b] Rom. 9. 19.
[i] Phil 2. 13.
[k] John 10. 29.
[l] John 6. 44. 65.
[m] Eph. 1. 19. 20.
[n] John 6. 37. with v. 44.
[o] Ezek. 11. 19. & 36. 25, 26, 27.
[p] John 1. 13.
[q] Eph. 2. 5.
[r] John 11. 43. 44.

nature,[s] he would continually do it.[t] (10) If he could resist, and yet did not actually resist; he would have of himself, the glory of not resisting, and of his own *regeneration*; and so would make *himself* to differ, contrary to the apostle Paul's assertion.[u] (11) If any one *could* at his pleasure *resist* the divine agency in regeneration, then *all* could, and so it might be the case, that not one would be regenerated, and thus the whole glorious design of redemption might be *frustrated*, contrary to the apostle Paul's assertion,[w] and the golden chain of predestination be broken.[x] What our adversaries object here is of no weight at all, v. g. (1) They allege the words of Stephen, *Ye always resist the Holy Ghost.*[a] To which I answer: They resisted the Holy Ghost, not when regenerating, but *externally calling*, and that not indeed immediately; but by men, in a *moral* way, as plainly appears from the following *verse, Whom of the prophets have not your fathers persecuted?* 2. They allege these words of our Saviour, *How often would I have gathered thy children together*, &c. *and ye would not?*[b] To which I answer: By the expression, *I would have gathered you*, our Saviour doth not mean, by the exertion of a *regenerating* power, but by calling them in a way of *moral* suasion, as the *prophets* did, who were *sent* unto them for *this purpose*, whom they stoned. 3. They object these words from the Psalms, *O that my people had hearkened unto me, and Israel had walked in my ways.*[c] To which I answer: The text plainly speaks of resistance made not to regeneration; but to the *external call:* as appears from v. 9. to 12. They object, 4. What is said in Isaiah, *What could I have done more to my vineyard, that I have not done in it?*[d] To which I answer: The prophet is speaking, (1) of the benefits purchased by Christ for the *church* in general, not of that special benefit, which is purchased for *each* of the elect in particular. (2) He is speaking of *external* means, not of the grace

[s] Rom. 7 19. and 8, 7. Isa. 1. 5, 6.
[t] Acts 7. 51.
[u] 1 Cor. 4. 7.
[w] 2 Tim. 2. 19.
[x] Rom. 8. 30.
Objections of the heterodox.
[a] Acts 7. 51.
[b] Math. 23 37.
[c] Ps. 81. 14.
[d] Isa. 5. 4.

of *regeneration* which is *internal*. They object, 5. That, upon this supposition, no one *can* be regenerated, but those who actually are so. To which I answer: With respect to *man*, it is true, no one *can* be regenerated, but he who actually is so; because all are dead in sin: but, with respect to *God*, all things [e] are possible. They object, 6. That upon this scheme, they who resist do the *will* of God. To which I answer: They resist the *preceptive* will of God, which only prescribes to rational creatures their duty; but they do not resist the *decretive* will of God, which governs the event.

[e] Mat. 19.26.

Q. 6. Whether there be any preparation to regeneration.

XXVIII. Quest. *Sixth.* Doth regeneration admit of any *preparation?* The Pelagians and Semi-Pelagians, with all their followers, the Socinians, Jesuits and Arminians, maintain the affirmative; because they hold that the efficacy of converting grace depends upon the *free will* of man; and suppose that *one* is by *nature* more prepared for converting grace than *another*; or that he can thus prepare himself by his own power. The Reformed admit indeed of preparations in regeneration, taken in a large sense, to signify the same as conversion; thus Perkins in his Cases of Conscience, Sect. I. Ch. v. vi. xi. Dr. Ames in his Cas. Con. Lib. II. Ch. iv. How far preparations may be admitted, and how far not, we have explained in the *doctrinal* part, § XIX. viz. That regeneration, understood to signify only the *first* implantation of the spiritual life, admits of no preparations, excepting what ariseth from the offers and moral invitations of the *external call* of the gospel; if you chuse to call that a preparation; because the first implantation of the spiritual life is effected in a moment, just as a resurrection to a natural life is; nor can there be any middle state between spiritual life and spiritual death.

Q. 7. Whether regeneration can be ever wholly lost.

XXIX. Quest. *Seventh.* Can regeneration once wrought ever be *wholly lost?* The Pelagians, with all the

the favourers of Pelagianism, maintain the affirmative; because they strenuously hold to such a *free will* in man, as can either divest itself of grace received, or receive it at pleasure, (with whom, in this point at least, the Lutherans agree; as they hold that one truly regenerate may totally fall from grace.) The Reformed hold it can never be wholly lost; but this they suppose to depend, not upon the power of the *regenerate*, but upon God's immutable decree of *election*, and his almighty upholding power: which is evident from the following reasons, (1) The *seed* of the regenerate is said to abide in them.[f] (2) It is said of the regenerate, in consequence of their being endowed with a heart of *flesh*, that they shall walk in God's statutes,[g] *shall keep* his judgments and do them. (3) It is evident from the *inseperable* connection there is between predestination and glorification.[h] (4) The *foundation of God standeth sure, having this seal, The Lord knoweth them that are his.*[i] (5) The *truth* of God stands engaged for the perseverence of the regenerate.[k] Nor doth it help our adversaries to object, (1) That a righteous man may *turn* from his righteousness.[l] For I answer: The prophet is speaking here, [1] of a *natural* power (*de potentia causæ,*) by which, even the truly righteous considered in themselves, can fall from grace; but, not of what will actually take place (*de potentia effectûs*) as tho' they, who are upheld by God, could fall away into total apostacy. [2] The prophet speaks *conditionally*, if the righteous man should turn, he would die; and not *absolutely*, that a truly righteous person can actually fall away. But, [3] The prophet doth not speak of the *truly* righteous, or those who are *internally* so by regeneration, conversion and sanctification, who never can fall away;[m] but of those who were righteous in *appearance* only, or in their *own* estimation.[l] (2) Our adversaries insist upon there being instances of those who have finally fallen away; as

Reasons of the orthodox.

[f] 1 John 3.9.

[g] Ezek. 36. 26, 27.

[h] Rom. 8 30.

[i] 2 Tim. 2. 19.

[k] 1 Pet. 1. 3, 4, 5. John 10. 28, 29.

[l] Ezek. 3. 20. and 18. 24.

Objections of the heterodox.

[m] Ps. 37. 17 18. 20. 24 125. 1. 2. 3 Math. 9. 3 with Luke 18. 9. 10.

as Judas, [l] Demas, [m] Hymeneus and Alexander:[n] To which I answer, It remains to be proved that they were ever truly regenerated; this text is expressly against it; [o] *Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin; because he is born of God.* They object (3) That there are certainly instances of the truly regenerate, who have fallen from grace, in the drunkenness of Noah, the adultery and murther of David, Peter's denying his Lord, &c. To which I answer, They omitted, or rather neglected some *second* acts or exercises of the spiritual life; but they never wholly lost the *first* act or principle, which was bestowed in regeneration. [p] They object, (4) If the regenerate *cannot* lose the grace of regeneration, they would cease to be *free agents*. To which I answer, The consequence by no means follows; since the constant presence of the spiritual life in the will rather *confirms* the liberty of it.

[l] John 17.12.
[m] 2 Tim. 4.10.
[n] 1 Tim. 1. 19. 20.
[o] 1 John 3. 9.
[p] Psal. 51. 13.

Q. 8. Whether regeneration be universal.

XXX. Quest. *Eighth.* Whether regeneration be *universal*, or whether all men are regenerated? *All* the Papists, as well the Dominicans, as the Jesuits, (as they suppose *sufficient grace* given to every man, whereby he *can* be saved) do, in effect, hold regeneration to be *universal*, (since according to the scriptures, in regeneration properly so called, there is conferred only a *power* to perform spiritual good, as we have shewn under the *doctrinal* part.) However, in the explanation of this sufficient grace, they greatly differ. The Dominicans indeed suppose that *sufficient* grace is given to all; but yet such as cannot put forth itself into *actual* exercise, without *efficacious* grace preceeding: But the Jesuits hold to sufficient grace, whose *efficacy* depends upon the free will of every man. The rank Pelagians and Socinians, as they make regeneration to consist in a *reformation of manners*, suppose sinners have *by nature*, that power, whereby they *can* regenerate themselves, or reform their moral conduct: But they

Different sentiments:

do

do not suppose that an *actual* reformation of manners takes place in every one; but only in those, who *will* to reform their moral conduct. They expressly exclude regeneration from *infants*, both on account of their having no inherent sin, and also on account of their incapacity, from the want of reason, to reform their moral conduct. Among the Reformed who hold to *universal* grace, there are some who suppose, that by the grace of God power is *restored* to *all*, and every man, whereby they can be saved, if they *will*; altho' there is given to the *elect* alone that power, by which they are actually made willing. The renowned Cocceius, altho' he doth not deny that regeneration took place under the old testament; yet in the emphatical sense of it, he confines it to new testament times. The general opinion of the Reformed is, that the grace of regeneration is in the highest sense peculiar to all the *elect*; and they suppose also that even *infants* are sometimes the subjects of it, which they support by the following reasons, (1) The scriptures, as often as they make mention of regeneration, extend it, not to *all* promiscuously; but to the *elect* only,[q] and that, (2) To the *exclusion* of all others.[r] (3) The scriptures expressly declare, there are some who have not this *power* which is conferred in regeneration.[s] Yea, (4) The scriptures do extend regeneration particularly to *infants*.[t] Nor can any place of scripture be produced by our adversaries to the contrary, which testifieth, either that regeneration, the spiritual life, a power of performing spiritual good, or sufficient grace is granted to all and *every* one.

The general opinion of the reformed with their reasons.

[q] 1 Pet. 1. 3. Eph. 2. 3. 4. 5. James 1. 18. John 3. 3—8.
[r] John 6. 43, 44. 64. 65.
[s] Rom. 8. 7. Jer. 13. 23.
[t] Jer. 1. 5. Luke 1. 15. 2 Tim. 3. 15.

XXXI. Quest. *Ninth.* Whether regeneration be *necessarily connected* with baptism? The Socinians rightly deny it; but upon a wrong hypothesis, that the baptism of water is but an indifferent rite, introduced by the apostles, without the command of Christ, having no use or efficacy. The Anabaptists likewise deny

Q. 9. Whether regeneration be necessarily connected with baptism.

deny it, who allow no uſe or efficacy of baptiſm, but that of *ſignifying* the *church* covenant, and diſtinguiſhing thoſe who are in *that covenant*, from thoſe who are without. On the other hand, the Papiſts, in order to maintain that the ſacraments of the new teſtament beget grace *ex opere operato*, or of their own proper virtue; hold that the baptiſm of water effects regeneration, hence they frequently uſe baptiſm and regeneration to ſignify the ſame thing. The Lutherans do not indeed atribute any regenerating *efficacy* to the baptiſmal water; however they ſo confine the regenerating influences of the ſpirit to baptiſm, that they ſuppoſe no one can ordinarily be regenerated without it. The Reformed, tho' they unanimouſly hold that there is no *phyſical* regenerating efficacy in baptiſm; but only a *moral* efficacy, which conſiſts in its being a *ſign and ſeal* of regeneration; and alſo that the grace of regeneration is not confined to any ſacrament; and yet that baptiſm is not a mere naked, uſeleſs *ſign*, but a moſt efficacious *ſealing* of the covenant of grace and of *regeneration*, to thoſe who receive it agreeably to it's inſtitution, and alſo to the *elect infants* of believers: yet as to the manner and time of it's becoming effectual they ſomewhat differ. Indeed as to the baptiſm of *adults*, that, if *rightly* adminiſtered, doth, by the conſent of all the orthodox, certainly preſuppoſe regeneration as already effected; becauſe it expreſly requires faith of the ſubject of baptiſm, and ſuch faith indeed as proceeds from the *whole heart*;[a] which cannot take place without a previous regeneration: for whatſoever is born of the fleſh, is fleſh; and whatſoever is born of the ſpirit is ſpirit.[b] But as to the baptiſm of *infants*, here the orthodox are divided; ſome deny that regeneration can *precede* baptiſm, which therefore, as they ſuppoſe, only ſeals regeneration as *future*, when the elect infant ſhall arrive to years of diſcretion, ſo as to be capable of faith and repentance; thus

[a] Acts 8. 36, 37

[b] John 3. 6.

thus the celebrated Amyraldus. But he inaccurately confounds *regeneration*, which beſtows the ſpiritual life in the *firſt* act or principle, (by which the infant is effectually enabled, when he arrives to the exerciſe of reaſon, to believe and repent,) with *converſion*; which includes the *actual* exerciſes of faith and repentance; which cannot take place before the years of diſcretion. Others, from modeſty declining to determine the point, think it depends on the ſovereign will of God, whether to beſtow regeneration *before* baptiſm, at the time of its adminiſtration, or afterwards; thus Zanchy in his Commen. upon Eph. v. in a digreſſion concerning baptiſm; and Ames in his Bellarminus enervatus Tom. III. XIV. Queſt. III. Spanheim the father in his Dub. Evang. Part III. Dub. XXVII. Others chuſe to think that regeneration is effected at the *very time* of baptiſm, *ordinarily* at leaſt: Thus Lewis Le Blanc, with the Papiſts and Lutherans, who ſuppoſe this always to be the caſe, thus the celebrated Peter Jurieu, Beza, and others. The common opinion of the Reformed is, that the baptiſm of infants (at leaſt of the *elect*) preſuppoſes regeneration as already effected; becauſe that which is not, cannot be *ſealed* by baptiſm. And this opinion appears to me moſt agreeable to truth. Beſure baptiſm itſelf doth not *effect* regeneration, as the Papiſts ſuppoſe; Nor are the regenerating influences of the Holy Spirit *confined* to external baptiſm, as the Lutherans would have it. Becauſe, (1) The *efficacy* of baptiſm conſiſts in it's *ſealing*, agreeably to the nature of all ſacraments ſo far as they are *ſeals*;[c] which preſuppoſes regeneration, as the principle of faith. Becauſe, (2) The pollution of the ſoul is not purged away by the baptiſm of water,[d] therefore regeneration is not confined thereto. And, (3) If this was the caſe, all the baptized would be regenerate, and that, at the very time of their baptiſm: Againſt which the ſcriptures ſpeak,[e] and alſo experience ſhews, that

The general opinion of the reformed, with their reaſons,

[c] Rom. 4. 11.

[d] 1 Pet. 3. 21.

[e] Acts 8. 13. 20, 21. 23.

that many baptized persons live most abandoned lives, and are not finally saved. We read also of persons regenerated *before* their baptism, as the Eunuch,[f] the Centurion and his family;[g] yea, of those who were *never* baptized at all, as the thief upon the cross;[h] according to the common observation, *that it is not the want of baptism, but the contempt of it that is damning.* (4) Regeneration is limited to no sacrament, not to *circumcision*,[i] not to the *passover*,[a] not to the *Lord's supper*,[k] nor to any legal washings,[l] therefore not to baptism, since 'tis expressly said, that even a baptized person, if he believes not, shall be damned.[m] I will only add, (5) That the Holy Ghost is said to regenerate according to his sovereign pleasure; *as the wind bloweth where it listeth, so is every one born of the Spirit.*[n] 'Tis however alleged in favour of the contrary side, (1) That Christ hath inseperably connected regeneration with *water and the spirit.*[o] To which I answer: He doth not mean the external water of baptism, which at that time was not instituted as an ordinary and universal sacrament of the new-testament; but by *Hendiadis*, he means the water of the Spirit, or the Spirit cleansing, like water, in the work of regeneration. In like manner it is said, *he will baptize you with the Holy Ghost and with fire*,[p] i. e. with the Spirit, having the purifying quality of fire; which our Saviour sufficiently shews to be his meaning, when he ascribes regeneration to the Spirit alone:[b] Compare herewith what hath been said upon this point in the *explanatory* part. 'Tis alleged, (2) That the washing away of sin,[q] regeneration,[r] and salvation[s] are ascribed to baptism; therefore baptism either works regeneration by it's own virtue, or at least the Holy Spirit hath inseperably connected his regenerating influences therewith. To which I answer: Neither of these is the case; but only that the Holy Spirit, by baptism, sealeth regeneration to the elect; as we have already, observed.

[f] Acts 8. 36. 37.
[g] Acts 10. 2. 22.
[h] Luke 23.
[i] Rom. 2. 25. 27, 28.
[a] 1 Cor. 10. 3. 4.
[k] 1 Cor. 11. 27.
[l] Heb. 9. 10 & ch 10 4.
[m] Mark 16 16.
[n] John 3. 8.

Objections.

[o] John 3. 3. 5.
[p] Mat. 3. 11.
[b] John 3. 6. 8.
[q] Acts 22. 16.
[r] Tit. 3. 5.
[s] 1 Pet. 3. 21.

observed. (3) They argue on the other side from this text, *Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?*[t] To which I answer: This text means only that all the elect, being true believers, baptized according to institution, have communion and participation in the death of Christ, which is sealed to them by baptism: But it is not said that this communion is effected particularly by baptism, much less, that this communion is absolutely connected with baptism. 'Tis argued, (4) As many as are baptized into Christ, *put on Christ*, consequently are regenerated.[u] To which I answer: The text doth not say that they *put on* Christ by baptism; but that they, who are baptized, had *before* put on Christ. Since therefore communion with Christ, which is signified by the term of putting on Christ, hath been already effected in baptized persons, 'tis not effected by baptism; but being already effected, is sealed by this sacrament. (5) 'Tis argued by those of the contrary opinion, that theirs is the received opinion of the fathers, and also of eminent men among the Reformed themselves, v. g. of Austin and Prosper among the Fathers, of Pareus, Davenant, Ward and Forbes among the Reformed. To which I answer: The Fathers, whenever they speak of baptism, are wont to use very strong expressions; nevertheless, they very often suppose regeneration and faith as previous to baptism: Thus Justin Martyr, representing the practice of the primitive church, saith, "*Whoever have been persuaded and have believed—and have received power so to live—are then brought by us to the water and are* REGENERATED, *after the same mode of regeneration, in which we ourselves have been regenerated.*" The Fathers therefore can by no means be reconciled with each other, without a distinction of regeneration into *real*, which *precedes* baptism, and *sacramental* which consists in a solemn profession, declaration and sealing of that,

[t] Rom. 6. 3.

[u] Gal. 3. 27.

which is *real*. In which ſenſe the Reformed divines alſo hold that regeneration is effected by baptiſm.

THE PRACTICAL PART.

Practical inſtruction.

XXXII. You will now perhaps, reader, promiſe yourſelf a very large application of this important ſubject, ſince practical writers have ſo much exerted themſelves upon it. But, if I ſhall not fully anſwer your expectations, you will conſider theſe two things. (1) Thoſe practical writers treat the ſubject of regeneration in a *larger* ſenſe, as comprehending the *whole* internal operation of the Holy Spirit upon the redeemed, in which are contained vocation, ſpiritual quickening, converſion and ſanctification; whilſt we have taken it in a *ſtricter* ſenſe, as denoting only the beſtowment of the *firſt act* or principle of ſpiritual life: Hence they bring under regeneration thoſe things which properly belong to converſion and ſanctification. If the reader is pleaſed to conſider this ſubject in the ſame latitude with them; he may, without much difficulty, apply here, what is ſaid, by way of improvement, under the heads of converſion and ſanctification. (2) It is to be conſidered here, that the *firſt* act of life is conferred, only in order to the *ſecond* acts, as habits are only in order to their ſecond acts or exerciſes; nor can it be known or diſcerned, but by the exerciſes of it: and alſo that an unregenerate perſon cannot ſtrive to beget life in himſelf, or cannot diſpoſe himſelf thereto, ſince he is merely *paſſive* in the reception of the ſpiritual life: Wherefore you will not wonder, if we do not labour ſo much upon the practical part of this ſubject. However the ſubject of regeneration teacheth us,

1. This ſubject teaches how great a work it is to recover the ſinner to life.

XXXIII. *Firſt*. How great a work it is to recover the ſinner to life; ſo that reaſon, not without cauſe, enquires with Nicodemus, *How can a man be born again when he is old?*[y] And juſtly were the apoſtles aſtoniſhed, upon a ſimilar topic, when they cried out, *Who then*

[y] John 3. 4.

then can be saved?[x] For if you consider the subject, who is to be made alive; he is spiritually *dead*, dead in sin;[a] *who seeing doth not see, and hearing doth not hear, or understand.*[b] If you consider the *work itself*, this is effected only by a second *generation*,[c] *a creation*,[d] *quickening*,[e] *taking away the heart of stone, putting within us a heart of flesh, writing the law of God upon the heart*,[f] or by a *renovation* of the whole man.[g] If you consider the *manner* of operation, this requireth in the author of it, (1) *Infinite power, & superabundant greatness of power*,[h] as great, and, if possible, even greater, than was exercised in creation: Because there was not only no necessity, in order to creation, of the *death* of the Son of God, as there is in the restoring of a sinner to life: But there was no *contrary* disposition of the object, such as an heart of stone, which knows not how to believe, superable by nothing short of *infinite* strength: As great a power also is necessary, as was required to raise the dead.[i] (2) It requires in the author of regeneration, infinite or exhaustless *goodness* and mercy,[k] by which, that we may not all *perish* eternally by the *first* generation, he is pleased to add a *second*: And left, by the *first* life, we contract eternal death, he is pleased to add the *second*: And that our souls may not be dead in *living* bodies, he is pleased to restore to them the *spiritual* life lost by sin. It requires, (3) Infinite, or the most absolute *sovereignty*;[l] hereby, passing by whom he will, he bestows the spiritual life on whom he *pleases*: passing by for the most part, the more noble, and as it were the more *worthy*, he bestows it on the more *mean* and contemptible,[m] and of materials in themselves so *unsuitable*, he is pleased to rear an edifice so *magnificent*. As appears in the case of Zacheus[n] —of Paul[o]—of the harlots in preference to the reputable Pharisees.[p] Regeneration inculcates the greatness of the work of restoring a sinner to *life*, for these ends, (1) That we might more particularly acknowledge,

[x] Mat. 19. 25.
[a] Eph. 2. 1. 5.
[b] Mat. 13. 13. 14. 15.
[c] John 3. 3. 5.
[d] Psalm 51. 12. Eph. 2. 10.
[e] Eph. 2. 5. 6.
[f] Ezek. 36. 25, 26.
[g] 2 Cor. 5. 17.
[h] Eph. 1. 19. 20
[i] Eph. 1. 20.
[k] Eph. 2. 4. 5. and ch. 3. 8. 9.
[l] Rom. 9. 15. 16. 18.
[m] 1 Cor. 1. 25. —29.
[n] Luke 19. 7. 5. 8.
[o] 1 Tim. 1. 13. 14.
[p] Mat. 21. 31.

ledge, what great *obligations* we are under to God, that he hath regenerated and brought us into a ſtate of life, while ſo many thouſands are paſſed by, and that we might ſhew ourſelves more ready to make *grateful* returns.[q] (2) That, on account of the infinite power, goodneſs and benevolence, which God hath exhibited in our regeneration, we might be the more careful to live to his glory.[r] (3) That with regard to our future happineſs, we might more humbly depend upon his *grace*, and work out our ſalvation with *fear and trembling*; becauſe it is *God* alone, who worketh in us both *to will and to do.*[s] (4) That we might not, from our ſtate's being better than that of others, *exalt* ourſelves above them;[t] that we might not *boaſt*,[u] ſince it is God *alone*, who, by regeneration, makes us to differ from the worſt of mankind; and whatever good we have above them, we derive it wholly from him.[w] (5) That we might not wonder if the moſt powerful arguments to converſion, uſed by men, have not always anſwerable ſucceſs; ſince it is not *of Paul, that planteth, nor Apollos, that watereth, but of God, that giveth the increaſe*;[x] for the Spirit, in his regenerating influences, *bloweth where he liſteth*;[a] and the *natural* man is naturally *dead in ſin*;[b] and the Father *draweth* not all promiſcuouſly.[c] (6) That we might not readily deſpair of the converſion of *any one*, however great his oppoſition thereto may be;[d] for the Spirit is *able* to regenerate and quicken him, when it ſeemeth good in his ſight.

[q] 1 Tim. 1. 13.
[r] 1 Pet. 1. 3.
[s] Phil. 2. 13.
[t] Luke 18 11.
[u] Eph. 2. 5.
[w] 1 Cor. 4. 7.
[x] 1 Cor. 3. 6 7.
[a] John 3. 8.
[b] Eph. 2. 1. 5.
[c] John 6. 44. 64. 65.
[d] 2 Tim 2. 25. 26.

2. It recommends to us the bleſſedneſs of the regenerate.

XXXIV. *Secondly.* This ſubject recommends to us the *happy* condition of thoſe, who, with ſo much difficulty, have been brought, by regeneration, to a ſpiritual life: *Bleſſed be God—who hath begotten us to a lively hope*[e]—For, (1) *they are born not of fleſh, nor of the will of man, but of God.*[f] (2) They are made *alive* from the *dead.*[g] (3) They are by way of eminence the *workmanſhip* of God;[h] in a peculiar manner produced by him.

[e] 1 Pet. 1. 3.
[f] John 1. 13.
[g] Luke 15. 32. Ep. 2. 10.
[h] Pſ. 100. 3. compared with Deut. 32. 6.

him.[i] (4) They are *new creatures*,[k] in many respects more excellent than any other creature. For whilst *every* other creature flows from the *common* goodness of the Creator;[l] this *new* creature flows from his *singular grace* and promise.[m] Whilst every other creature performs the work of *common* providence;[n] this *new* creature performs the work of gracious predestination.[o] Whilst every other rejoices, only in the *natural* benefits of God; this new creature is loaded with *spiritual* blessings.[p] (5) Instead of an insensible, *stoney* heart, they have a heart of *flesh*, easily affected, which carries the law of God written upon it.[q] (6) From persons dead, they are become spiritually *alive*.[r] (7) They carry about them the Divine Image, which is restored to them, which is their peculiar prerogative, h. e. *original righteousness*.[s] And what is more, (8) They are made partakers of a *divine nature*.[t] Yea, by regeneration, since they are *born of God*,[u] they become the children of God; not only by adoption, or *declaration*, as Jacob the patriarch adopted Ephraim and Manasseth;[w] but also by a spiritual *generation*. How are the regenerate *enobled* hereby![x] How glorious is their *inheritance*![a] How great is the *liberty* of the sons of God![b] How free their *access* to God in every difficulty![c] How great their *security* under the paternal and domestic care of their heavenly Father![d] (9) They are by this spiritual generation endowed with *eyes*, by which they *can see* the kingdom of God,[e] and *spiritually* discern the spiritual objects of it;[f] and moreover with a *heart*, by which they are both able and willing *to enter* into the kingdom of God.[g] If now you cast up the sum of all these blessings, good God! how great doth the *blessedness* of the truly regenerate appear to be? How careful then should we be to represent it aright? That such may *congratulate* themselves upon this unspeakable gift of God:[h] That they may be filled with *gratitude* to God:[i] That they may *shew* to others the greatness

[i] Tit. 2. 14.
[k] 2 Cor. 5. 17.
[l] Psa 104. 31. and 145. 9.
[m] Eph. 2. 4-5.
[n] Acts 17. 25. 28.
[o] Rom. 8. 29. 30. Jam. 1. 18.
[p] Ps. 47. 8. & 17. 14. 15. Eph. 2. 4. 5. 6. eh. 1. 3.
[q] Ezek. 36. 25. 26.
[r] Eph. 2. 45. 6.
[s] Eph. 4. 23. 24. Col. 3. 10.
[t] 2 Pet. 1. 4.
[u] John 1. 13. & 1 Joh. 5. 14.
[w] Gen. 48. 5.
[x] 1 John 3. 1.
[a] Rom. 8. 15.
[b] Rom 8. 21.
[c] Rom. 8. 15. Gal. 4. 6.
[d] Eph. 2. 18. 19
[e] John 3. 3.
[f] 1 Cor. 2. 14. 15.
[g] John 3. 5.
[h] Ps. 116. 16.
[i] 1 Pet. 1. 3.

greatneſs of this bleſſing, to excite their eager deſires and longings after it.[k]

XXXV. *Thirdly.* This ſubject repreſents, upon the other hand, the unſpeakable *miſery* of thoſe, who are deſtitute of the grace of regeneration. Becauſe, (1) They *cannot* even *ſee* the kingdom of God, much leſs enter therein; hence they are utterly excluded from the very threſhold of eternal ſalvation.[l] (2) So long as they are not born *of God*,[m] they are born of their *father the devil*,[n] and ſo are the children of the devil,[o] entangled in his *ſnares*.[o] (3) They are ſpiritually *dead* in ſins,[p] they *ſee* not the things of the ſpirit[q]—have hearts of *ſtone*—are *obſtinate* in wickedneſs,[r] and are *immoveable* to that which is good.[s] They are alſo *ſtupid*, *inſenſible*,[t] *impenetrable* by any moral operations of the Holy Spirit.[u] Yea, they are *ſtriving* againſt the ſpirit:[x] They are not *ſubject* to the law of God, neither indeed *can* they be.[z] So that you might ſooner ſqueeze *water* from a *ſtone*, than excite repentance in them. They are like ſtones, *cold*, deſtitute of all warmth, of all *ſpiritual* love towards God, his grace, or the ſalvation of their own ſouls:[a] They are without natural affection (*aſtorgoi*;)[b] and from all theſe things, ſurely without the *covenant of grace*; for God is not a God of the *dead*.[c] (4) So long as they remain *unregenerate*, it were better for them not to have been *born*, which our Saviour expreſly declares concerning Judas;[d] and the unregenerate, in hell hereafter, will curſe the day of their *birth*. (5) So long as they are not the *workmanſhip* of God by the grace of regeneration,[e] it were better for them never to have been *created* by God, beſure not to have been made *men*; but rather the loweſt and moſt deſpicable reptiles: becauſe from the immortality of their ſouls, immortal, yea, eternal *miſery* awaits them;[f] whilſt theſe reptiles will be forever inſenſible. (6) So long as they are not, by regeneration, brought back to God, they are *alienated from*

[k] Luke 8.39. Mat. 5. 16. 1 Pet. 1. 2.

3. It repreſents the miſery of the unregenerate in ſix particulars.

[l] John 3. 3. 5.

[m] John 1. 13.

[n] Joh. 8. 42. 44.

[o] 2 Tim. 2. 26.

[p] Eph. 2. 1. 5. Ezek 37. 1. 2

[q] 1 Cor. 2. 14.

[r] Acts 7. 51.

[s] Ezek. 36. 25.

[t] Eph. 4. 18. 19

[u] Jer. 6. 10

[x] Acts 7. 51.

[z] Rom. 8. 7. compared with 2 Cor. 3. 3.

[a] Pſ. 32. 9.

[b] Rom. 1. 31.

[c] Mat. 22. 32.

[d] Mark 14. 21. compared with Job 3. 3—9. Jer. 20. 14. 15.

[e] Eph. 2. 10.

[f] Mat. 25. 41. Iſa. 66. 24.

from the life of God,[s] are *afar off* from God,[h] with an immenſe *gulph*, as it were, fixed between them.[i] They are caſt out with Cain from the *preſence* of God ;[k] are *without* God in the world ;[l] are afar off from the *knowledge* of God, and of divine things,[m] ſeeking after God, as it were by *feeling* after him in the dark ;[n] afar off alſo from the *love* and *ſaving grace* of God ;[o] and alſo from *Chriſt*, from the *commonwealth* of Iſrael, from the covenants of promiſe and from all hope of ſalvation.[p]

[s] Eph. 4. 17. 18
[h] Eph. 2. 13. 17
[i] Luke 16. 26.
[k] Gen. 4. 14.
[l] Eph. 2. 12.
[m] Eph. 4. 18.
[n] 1 Cor. 2. 14.
[o] Acts 17. 27.
Iſa. 59. 2.
[p] Eph. 2. 12.

To paint in the moſt lively manner this great miſery of the unregenerate is of great ſervice, (1) To *ourſelves*, that we may hence conceive a greater *horror* of that ſtate, and groan out with David, *Create in me a clean heart, O God, and renew a right ſpirit within me,*[q] *that we might work out our own ſalvation with fear and trembling: for it is God which worketh in us, both to will and to do:*[r] And that we might *rejoice with trembling,*[s] in that we have received the grace of regeneration. (2) It may be of ſervice to *others*, who are yet in an unregenerate ſtate, that, by divine aſſiſtance, *they might awake (or recover themſelves) from the ſnares of the devil,** *by which, they are led captive at his will.*[t]

For what end this repreſentation is to be made.

[q] Pſ. 51. 12.
[r] Phil. 2. 13.
[s] Pſ. 2. 11.
[t] 2 Tim. 2. 26.

XXXVI. *Fourthly*: This ſubject admoniſhes us that we ſhould *avoid* more than we would the moſt venomous animal, the reſting, in the buſineſs of our ſouls ſalvation, in *any* thing, however ſpecious, ſhort of *regeneration*. And that for the following reaſons. (1) It appears from the moſt ſolemn repeated aſſertions of our Saviour, that it is impoſſible, without regeneration, either to *ſee* or *enter* into, the kingdom of God.[u] (2) Whatever *is born of the fleſh*, i. e. proceeds from a *carnal* unregenerate man, is only *carnal*.[w] (3) Thouſands, by taking things *natural* for things *ſpiritual*, nature for *grace*, a good natural diſpoſition for regeneration, have miſerably deceived themſelves, and under this deception have periſhed eternally ;[x] and our

4. That we ſhould not reſt in any thing which is not abſolutely connected with regeneration.

[u] John 3. 3. 5.
[w] John 3. 6.
[x] Luk. 18. 11. 12.

* In our tranſlation "who are taken captive by him at his will."

our Saviour declares that Publicans and Harlots ſhould enter into the kingdom of God *before* the Phariſees.[a] Particularly we ſhould avoid, in the buſineſs of our ſalvation, reſting, (1) In a more *virtuous*, *natural* diſpoſition: By which thro' a certain native *goodneſs of temper*, as tho' they were formed of pure clay, ſome among the Heathen have been more inclined than others, to mildneſs, humanity, civility, clemency, equity, and the like; upon which account the more moral *Phariſee* gives thanks to God, that he was not like other men, particularly the Publican, who was ſtanding near him.[b] Nor, (2) ſhould we reſt in any natural *gifts* which may be acquired; wherein one excelleth another among the Gentiles, and likewiſe among pretended Chriſtians. v. g. In learning, wiſdom, prudence, ſkill in mechanicks or philoſophy, v.g. ſuch as Ahithophel,[y] Bezaleel and Aholiab[d] were poſſeſſed of. Nor, (3) in *moral virtues*, from which the Gentiles are ſaid to have the *law of God written upon their hearts*,[e] yea they are ſaid to do, *by nature*, *the things contained in the law*;[z] in which virtues, (v. g.) Plato, Cato, Scipio, Cicero, Ariſtides, Seneca, and the Antonini, a thouſand degrees exceeded Cataline, Caligula, Nero, Heliogabulus, and others. Yea the Gentiles have herein ſome times out-done God's *profeſſing* people. v. g. Tyre and Sidon excelled the inhabitants of Bethſaida and Chorazin:[g] The Sodomites, the inhabitants of Capernaum;[h] and the queen of the South, the Jews.[i] Nor, (4) may we reſt in any *eccleſiaſtical* or external duties of religion; ſuch as the *acknowledgement* of the truth,[k] the *profeſſion* of it,[l] *diſputing* for it,[m] a frequent *attendance* upon holy exerciſes,[n] the uſe of the ſacraments,[o] beſtowing of alms,[p] faſting,[q] ſuffering martyrdom for the truth,[r] *preaching* the word,[s] or in a *zealous* profeſſion.[x] Nor, (5) may we reſt in any kind of external *righteouſneſs*,[a] a converſation that is morally honeſt,[b] or a blameleſſneſs as to the righteouſneſs of the law.

[a] Mat. 21. 31.

In what things we ſhould by no means reſt.

[b] Luke 18. 11. 12.

[y] 2 Sam. 16 23
[d] Exod. 31. 2.
[e] Rom 2 15.
[z] ver. 14.
[g] Mat. 11. 21.
[h] v. 23.
[i] Mat 12 24.
[k] Rom. 2. 18. 22. 1 Cor. 13 2.
[l] Rom. 2. 17. Mat. 8. 21. 22.
[m] 1 Cor. 1. 19. 20.
[n] Luke 18. 11 Iſ. 1. 15.
[o] 1 Cor. 10. 2, 3, 4 Acts 8.
[p] 13 Gal. 5. 6. 1 Cor. 11. 27.
[q] Luke 18. 12. 1 Cor. 13 3.
[r] Luke 18. 12. 1 Cor. 13. 3.
[s] Mat 7. 21. 22 1 Cor. 13. 1
[x] Phil. 3. 6.
[a] Mat. 5. 20.
[b] Luke 18. 11. 12.

the law.[c] Nor, (6) may we rest in the gifts of *common* grace;[d] such as, (1) the common *illumination* of the Holy Spirit;[e] in consequence of which, we may acknowledge the saving truth, receive it with joy, profess it courageously, and preach it with zeal: (2) The powerful *restraining* influences of the spirit.[f] (3) Some kind of *detestation* and avoidance of enormous crimes.[g] (4) A kind of *repentance* for gross sins, wherein we acknowledge them, are sorry for them, confess them, and in a degree reform our lives, as Judas did:[h] (5) An *external* observance of the law and precepts of God.[i] In all these things therefore, and many others, a man must never *rest*, in the great business of his salvation, if he means not to be deceived; for all these things may be found in persons destitute of the spirit, or his *regenerating* influences, arising merely from *fleshly* principles, therefore they may be only of a *carnal* nature:[k] Altho' in the truly regenerate these things may take their origin from the spirit or the spiritual life infused. Wherefore it is absolutely necessary, that in all these things, we accurately distinguish the *nature* of them from the grace of regeneration, and mark their defects, from which we may clearly know, that they flow not from the *spirit*, or the spiritual life of regeneration; but from the *flesh*, that is from unregenerate nature. Those *moral* duties therefore differ from spiritual ones. 1. As to their *origin*; for whilst spiritual things originate from the *spirit*,[l] and are the fruit of the spirit,[m] and proceed from the law of God, written by the spirit upon the heart;[n] those moral duties are effected *merely* by industry, study and practice, and are excited by the powers of free will, and are therefore only the works of *nature*, not of the *spirit*. 2. They differ as to the *rule*: whilst *spiritual* duties conform themselves to the rule of the *new* creature,[o] and they, that are spiritual walk after the *spirit*,[p] and according to the will of God;[q] the *morality* of the

[c] Phil. 3. 6.
[d] Heb. 6. 4.
[e] Num. 24. 3 4
[f] Gen. 20. 6.
[g] 1 Cor. 5. 1.
[h] Math. 27. 3. 4. 5.
[i] Kings 21 27. Mat. 19. 18. 19. 20.
[k] John 3. 6.

How moral duties differ from spiritual.

[l] John 3. 5.
[m] Gal. 5. 22.
[n] Jer. 31. 33. Ezek. 36. 26. 27.
[o] Gal. 6. 16.
[p] Rom. 8. 1.
[q] Mat. 6. 10.

unregenerate is regulated by a kind of *mediocrity*, which reason and the sentiments of wise men have fixed. Therefore this morality is not obedience performed unto *God*, but to *reason* and wise men. 3. They differ as to the *end*: whilst the *regenerate*, in the performance of *spiritual* duties, aim at the *glory* of God,[r] and after union and communion with him, in which their greatest happiness consisteth:[s] The *unregenerate* in their *moral* duties seek chiefly their *own* glory and interest, as was evidently the case with the Pharisees:[o] or if something higher excites them to the pursuit of *virtue*, at most 'tis only the *beauty* of virtue, as being *agreeable* to reason. 4. They differ as to the immediate *cause*: whilst spiritual duties flow from faith,[t] which accounts as sin whatsoever is not of *itself*, however specious it may appear:[u] These *moral* duties know nothing of *faith*, they grow from the seeds of *nature*, and are watered by exercise, without any earnest seeking of divine assistance. 5. They differ as to the *foundation*: whilst all *spiritual* duties have their existence, and are performed in *Christ*, without whom we *can do nothing*,[w] and by whom we *can do all things*;[x] nor are they acceptable to God, except in Christ the beloved;[z] as, by his righteousness he covers, and makes amends for, all the defects of these duties, and so presents them to his father: The *morality* of the unregenerate hath *nothing* of Christ in it, and is therefore but the *tares of nature*, their own righteousness, and like a *menstruous* garment, abominable in the sight of God.[a] 6. They differ as to the *affection* of humility: whilst *spiritual* exercises are joined with a constant sense and acknowledgement of their native unfitness and corruption, and consequently with profound humility:[b] This *morality puffeth up* and savours rankly of pride and arrogance.[c]

[r] 1 Cor. 10. 31. Phil. 1. 20.
[s] Ps. 16. 5. & 73. 25.
[o] Mat. 6. 2. 5.
[t] Rom. 1. 17. Gal. 2. 20.
[u] Rom. 14. 23.
[w] John 15. 5.
[x] Phil. 4. 13.
[z] Eph. 1. 6
[a] Is. 64. 6.
[b] Luke 17. 10. and 18. 13 2 Cor. 3. 5.
[c] Mat. 6. 2. 5. 8. Luke 18. 11. 12. Is. 58. 2. 3. Mat. 7. 26.

XXXVII.

XXXVII. *Fifthly.* This subject recommends to us, an impartial *examination* of ourselves, that we may know, whether we are truly regenerate or not. Altho' the *first* act or principle of spiritual life, which is conferred in regeneration, be not evident *of itself*, any more than the *first* act or principle of natural life, or any habit or virtue: It is however very conspicuous in its *operations*, which it puts forth in conversion: and altho' a person, before one of good *moral conversation*, cannot easily be certain that he is *not* regenerate, because the life of regeneration may sometimes, like seed in the earth, lie hid for a time: however he that is truly regenerated and converted can, from the *fruits* of the spirit,[d] be absolutely certain of his regeneration and conversion:[e] Before he, that brings *not* forth fruits, meet for repentance, may justly *doubt* of his regeneration, so as to be sensible that he stands in need of it. By what evidences then shall I certainly know that I am regenerated? I answer by these which follow, 1. Whoever experiences within himself a general *renovation*, by which, from a *carnal*, worldly man, he becomes *spiritual* and heavenly, he without doubt is regenerate: for regeneration is the *renovation* of the Holy Spirit,[f] and a regenerate person is a *new creature*,[g] who hath received a *new* heart, a *new* spirit,[h] and is *transformed* into the *image of God*,[i] so that it is no longer *he that liveth*, but *Christ in him*.[k] 2. Whoever, instead of his former *blindness*, experiences new *light*, by which he can know and discover spiritual objects in a *spiritual* manner, he is most certainly regenerate.[l] 3. Whoever, in his heart and will, experiences a new *propensity* towards spiritual objects, he without doubt is a regenerate person.[m] 4. Whoever in the *affections* or passions of his soul, in love and hatred, desire and aversion, joy and sorrow; likewise anger, fear and courage, experiences a more *spiritual* constitution than before; he is most certainly regenerate.[n] 5. Whoever seriously strive after *growth* in spiritual things, that they may

5. This subjects recommends examination of ourselves, whether we are truly regenerate or not.

[d] Gal. 5. 22. Mat. 7 16.—21.

[e] 1 John 3 14. and 5. 1.

By what evidences a may be certain that he is regenerate.

[f] Tit. 3. 5.

[g] 2 Cor. 5. 18.

[h] Ezek 36. 26.

[i] 2 Cor. 3. 18.

[k] Gal. 2. 20.

[l] Eph. 1. 18. & 5. 8. 1 Cor. 2. 14. 15. 2 Cor. 4. 3. 6. Acts 26. 18.

[m] Phil. 3. 7. 8. Psal. 4 7. 8. and 16 5. and 73. 25. Phil. 1. 20.

[n] Gal. 5. 16. 17. 24 Rom. 8 1 2 and 7 20. 21.

increase

increaſe more and more in the things which pertain to the kingdom of God, and be changed for the better; they without doubt are regenerate.[o] 6. Whoever are *inclined* to every good work, are moſt certainly regenerated; for we are in Chriſt Jeſus, by regeneration, *created unto good works.*[p] On the other hand, the following characters have juſt reaſon to doubt of their regeneration. (1) As many as *live* not after the *ſpirit*, but after the *fleſh*; for whatſoever *is born of the fleſh, is fleſh*;[q] who are under the *dominion* of ſin, led captive by the ſnares of ſatan.[r] (2) All they, who *deſpiſe* and account as of no value the *means* of grace and ſalvation.[s] (3) Whoever *reſt* in a civilly *honeſt* and phariſaical life.[t] (4) Whoever ſtop in the external *profeſſions* of piety, and labour not for the *internal* exerciſes of it.[u] (5) As many, as were never *deeply* concerned about their ſalvation, or the ſpiritual ſtate of their ſouls.[w]

Juſt reaſons for doubting of one's regeneration.

XXXVIII. *Sixthly.* This ſubject inculcates upon us, to ſtrive earneſtly for the regeneration of others: which is eſpecially incumbent on the *miniſters* of God's word. For ſince the unregenerate can do nothing towards regenerating *themſelves*, 'tis neceſſary, every one ſhould ſtrive therefor; they eſpecially whoſe buſineſs God hath made it *ex officio* (from their office.) And for their encouragement herein, it may be well ſeriouſly to conſider, (1) That they are *called* hereto by God.[x] (2) That, herein they act as *fellow labourers*, with God.[a] (3) That, on this account, they are called *fathers*, becauſe they beget ſpiritual children.[b] (4) How important a thing the human *ſoul* is.[c] (5) How glorious it is to *win* ſouls to Chriſt.[d] So that Auſtin not improperly declared, that the converſion of a ſoul exceeded any *miracle*. (6) How *glorious* it will be for them hereafter, in the laſt day, to have begotten many to a ſpiritual life.[e] (7) On the other hand, how *diſgraceful*, how horrible it will be, to be found guilty of the neglect of *ſouls*.[y] But in what manner ſhall they labour

Motives thereto

[o] 1 Pet. 2. 2. Math. 18. 3. [p] Eph. 2. 10. Col. 1 10. Acts 9. 6. Rom. 1. 6 & 7. 22. 2 Pet. 1. 4. 5 6. 7. S. [q] Joh. 3. 6. [r] 2 Tim. 2. 25. 26 Eph. 2. 1. 2 3. 4 5. Rom. 8. 13. & 6. 12. & 7 4. 5. 6. [s] Joh. 8. 45. 2 Tim. 2. 25. 26. [t] Mat 5 20 Lu. 18 11. 12 Ph. 3. 4. 5. 6 Rom. 2. 17 6. This ſubject inculcates upon us to ſtrive earneſtly for the regeneration of others. [u] 2 Tim. 3. 5. Mat. 7. 21. 22. 23. [w] Iſ. 58. 2. Ezek. 33. 31. 32. 1 Cor. 13. 3 [x] Jer. 31. 19. Acts 2. 37. [a] Acts 26. 17 18. 2 Cor. 5. 18 19. 2 Tim. 2. 25 26. 27. [b] 1 Cor. 3. 9. 2 Cor. 6 1. [c] 1 Cor. 4. 15. [d] Mat. 16. 26. Luke 9 25. [e] Prov. 11. 30. Mat. 4 19. [y] Heb. 2. 10. 13. 1 Theſ. 2. 19. 2 Cor. 1. 14. Dan. 12. 3. Ezek. 3. 18. 20. Jer. 48. 10. 1 Cor. 9. 16. 17.

labour for the regeneration of others? Anſ. 1. By teaching and inſtructing them concerning the nature of regeneration as Chriſt did Nicodemus.[f] 2. By inculcating the abſolute *neceſſity* of regeneration, without which they can neither *ſee*, nor *enter* into the kingdom of God.[g] 3. By laying open the unſpeakable *miſery* of thoſe who die without regeneration,[h] as in § xxxv. 4. By powerfully repreſenting the happy *condition* of thoſe who are truly regenerate, as in § xxxiv. 5. By pointing out the *means*, (*adminicula*) whereby we may become partakers of regenerating grace; ſuch as, v. g. (1) To avoid with Nicodemus[i] intimacy with the unregenerate,[k] and ſeek, as he did, the company and inſtruction of thoſe, who can point out to us the life of regeneration.[a] (2) To conceive the *ſeed* of regeneration[l] the word of God. (3) To urge the promiſe of the covenant of grace.[m] (4) To groan out with David, *Create within me a clean heart, O God, and renew a right ſpirit within me*, &c.[n] 6. By removing *prejudices*, pretences and impediments, by which the unregenerate are wont to block up their way to regeneration; ſuch as v. g. (1) That they ſhall thereby be obliged to condemn themſelves, and openly expoſe all their paſt life with the greateſt diſgrace to themſelves. To which this anſwer may be given, [1] Whatever ſmall diſgrace it may be, we muſt chearfully ſubmit to it, if we would avoid eternal diſgrace.[o] [2] The very beſt of men never were aſhamed to confeſs their ſins and condemn their wicked lives:[p] and by the conſent of all chriſtians, this is abſolutely neceſſary to ſalvation.[q] [3] 'Tis even an honor to a man, ingenuouſly to retract whatever he hath done amiſs,[r] and recount his paſt crimes to the glory of divine grace.[s] Obj. 2. That in this way, they muſt begin every thing anew, and pull down all that they have been building up before. Anſ. What hath been badly built, ſhould be pulled down, leſt it fall of itſelf; as is plainly the caſe with

The way in which we ſhould ſtrive for the regeneration of others.

[f] John 3. 4 5.
[g] John 3. 3. 5.
[h] Rom 7. 24.
[a] 2 Tim. 2. 26. Luke 13. 3.
[i] John 3 2.
[k] Acts 2. 38. 40
[a] 1 Cor. 4 15. Prov. 13. 20. Eph. 4. 29.
[l] 1 Pet. 1. 23. 1 Cor. 4. 15.
[m] Ezek. 36 25. 26. 27. and 11. 19. Jer. 32. 39.
[n] Pſ. 51. 12.
[o] Dan. 12. 2.
[p] Pſ. 51.—
[q] 1 Cor. 11. 31. Prov. 28. 13.
[r] 2 Cor. 3. 2.
[s] 1 Tim. 1 13. Tit. 3. 3. 4. 1 Cor. 6. 10. 11.

with buildings, whose foundations are rotten and poor.[t] Obj. 3. That by bringing into doubt all their former conduct, they shall be brought into a state of despair. Ans. (1) It is better to despair here, where there is *hope*, than hereafter to be in *hopeless* despair forever. (2) This salutary despair of their past wrong ways, is really a substantial *hope*, yea, an undoubted means of bringing them back into the way of eternal salvation. Obj. 4. That they can't come up to that *strictness of life*, which belongs to regeneration and the new creature. Ans. (1) 'Tis thro' *straits* and difficulties that we arrive to any thing glorious.[u] (2) The way is not difficult, but pleasant, to the truly regenerate.[w] Obj. 5. That hereby they shall become exposed, to the censures, reproach and persecutions of the world. Ans. [1] This is the common lot of Christians; and happy is he, in the opinion of Christ, who is *not offended* hereby.[x] [2] In these very *afflictions* consisteth one of the christian *beatitudes*.[a] 7. We should seek the regeneration of sinners, by praying for them, that God would give *success* to his own institutions,[b] that he would quicken, illuminate, and renew the unregenerate, and deliver, from their hearts of stone, those who need regeneration, &c.[c] Nor need any suspect that in all this, they talk only to the deaf, or knock at the doors of the dead; since, (1) By doing what belongs to them, leaving the success to God, they perform their *bounden* duty and will deliver their own souls.[d] (2) Altho' it may so happen that they are treating with those, who are *spiritually* dead; yet they are treating with those who are *naturally* alive, who are endowed with understanding and will, and can understand things in their grammatical and historical sense. (3) Because God, in the use of such means, is wont to bestow the grace of regeneration.[z]

[t] Mat. 7. 26.
[u] Mat. 7. 13 14
[w] Mat. 11 28. 29. Rom. 7. 22.
[x] Mat. 11. 6
[a] Mat. 5. 10. 11
[b] 1 Cor. 3. 5. 6 7.
[c] Eph. 1. 16. 17. 18. Rom. 15. 13.
[d] Ezek 3. 17. —21.
[z] Is. 59. 21. Rom. 15 18. 19. 1 Cor. 3 5 6. 7.

XXXIX. *Seventhly.* This subject may serve to exort the *regenerate*, diligently to apply to the duties meet for regeneration, viz. (1.) That they acknowledge the unspeakable *grace* of God, bestowed on them in regeneration, by his mere *good pleasure*, while so many thousands are passed by; and that they rejoice therein.[a] (2.) That sensible of this unspeakable benefit, they are abundant in ingenuous *thanksgiving* to God.[b] (3.) That they wholly *depend* on God, as the original fountain of their spiritual life;[c] who worketh in us, both to will, and to do.[d] (4.) That in the use of appointed means, they strive for a continual *increase* of the spiritual life, communicated to them by regeneration.[e] (5.) For this end, they should be importunate with God, in fervent prayer.[f] (6.) Especially should they endeavour with all engagedness to bring forth into the *second* acts (or exercises) the *first act* of spiritual life which they received by regeneration; as they, who *live* by the spirit, should also *walk* in the spirit;[g] and therefore, (7.) Being drawn, they should *run*;[h] being delivered from the heart of stone, they should *make* to themselves *a new heart, and a new spirit*;[i] being circumcised, *they should circumcise themselves to the Lord, and take away more and more the foreskin of their heart.*[k] h. e. Being now made alive by regeneration, they should put off, by *conversion* and repentance, concerning their *former conversation, the old man, and be renewed in the spirit of their mind*; *and that they might put on the new man which after God is created in righteousness and true holiness.*[l] And that they bear in mind that they are, by regeneration, the *workmanship* of God, *created in Christ Jesus unto good works, that they might walk in them.*[m] But these things belong to *conversion and sanctification*, which are the end of regeneration, as the *second* acts (or exercises) are the end of the *first* act or principle.

7 This subject recommends to the regenerate, that they apply diligently to the duties meet for regeneration. What they are.

[a] James 1.17. 18. Eph. 2.5. 6. compared with Luke 15. 32.
[b] 1 Pet. 1. 3. 4.
[c] 2 Cor. 4. 4. 5 6.
[d] Phil. 2. 13.
[e] 1 Pet. 2. 2.
[f] Ps 51. 12.
[g] Gal. 5. 25. Rom. 8. 1.
[h] Cant. 1. 4.
[i] Ezek 18 31.
[k] Jer. 4. 4.
[l] Eph. 4. 22. 23. 24.
[m] Eph. 2. 10.

APPENDIX.

APPENDIX.

FROM the Westminster confession of faith, chap. 10. of effectual calling. "All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually to call by his word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds, spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his *almighty power determining them* to that which is good; and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.

II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether *passive* therein, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it."

Dr. Twiss Prolocutor of the assembly of divines at Westminster in his Vindiciæ Gratiæ, &c. page 15. of the preface, thus defines efficacious grace. "We explain efficacious grace to be an Operation of God affecting the will of man, which is not moral but *physical*, that is immediately and really working in us to do whatsoever good we perform, determining the will to action, but yet so as that it acts freely."

Part III. Page 124. "We do not deny that God acts by (moral) suasion; but he acts also by a *physical* operation, which immediately and immutably affects the

the will and that by an irresistible agency: For as to moral suasion, it is plain the agent acts only in the way of placing objects before the mind, which neither acts upon the will immediately, nor at all after the manner of an efficient cause, but merely after the manner of a final cause. This divine concurrence is of that kind that neither men nor angels can resist. We say this action of God cannot be resisted, for this reason, that it doth not consist in moral suasion, so as to be in its nature resistible; but in an immediate change of the will, which cannot properly be called either resistible or irresistible with respect to the will upon which it acts: For that, properly speaking, is irresistible, which a person *can not* resist tho' he *wills* to. But supposing a man should will otherwise, than God worketh in him to will, he not only *could* resist, but herein actually *would* resist: But upon this supposition it would follow, that God did not work in him by changing his will; for if he changed his will, hereby of unwilling he would make him willing. But if we suppose a man to will any thing from the operation of God, it cannot be that he should not will it or will the contrary. For God himself cannot make a thing to be and not to be at the same time."

Dr. Ridgley, in his exposition of the larger catechism under the answer, which treats of effectual calling, Vol. 2. P. 20. gives his sentiments upon the doctrine of regeneration in the following words.

"The first step that he (i. e. God) is pleased to take in this work, (i. e. the work of effectual calling) is in his implanting a principle of spiritual life and grace, which is absolutely necessary for our attaining to, or receiving advantage by the external call of the gospel; this is generally stiled regeneration, or the new birth; or, as in the scripture but now referred to, (viz. Ezek. 36. 26.) *a new heart*. If it be enquired, What we are to understand by this principle? We answer, That since principles are only known by those effects they produce,

ſprings of acting, by the actions themſelves, we muſt be content with this deſcription; that it is ſomething wrought in the heart of man, whereby he is habitually and prevailingly biaſſed and inclined to what is good: So that by virtue hereof, he freely, readily, and willingly chooſes thoſe things which tend to the glory of God; and refuſes, abhors and flees from what is contrary thereunto; and, as this more immediately affects the underſtanding, whereby it is enabled to diſcern the things which God reveals in the goſpel in a ſpiritual way, it is ſtiled, his *ſhining in the heart, to give us the light of the knowledge of his glory, or his giving an eye to ſee, and an ear to hear.* As it reſpects the will, it contains in it a power, whereby it is diſpoſed, and enabled to yield the obedience of faith, to what ever God is pleaſed to reveal to us as a rule of duty, ſo that we are made willing in the day of his power; and as it reſpects the affections, they are all diſpoſed to run in a right channel, to deſire, delight and rejoice in every thing that is pleaſing to God, and flee from ever thing that is provoking to him. This is that whereby a dead ſinner is made alive, and ſo enabled to put forth living actions.

Concerning this principle of grace, let it be obſerved, that it is infuſed, and not acquired. The firſt principle or ſpring of good actions, may, with equal reaſon, be ſuppoſed to be infuſed into us as Chriſtians, as it is undoubtedly true, that the principle of reaſoning is infuſed into us as men: None ever ſuppoſed that the natural power of reaſoning may be acquired, tho' a greater facility or degree thereof is gradually attained; ſo that power, whereby we are enabled to put forth ſupernatural acts of grace, which we call a principle of grace, muſt be ſuppoſed to be implanted in us; which, were it acquired, we could not, properly ſpeaking, be ſaid to be born of God.

From hence I am obliged to infer, that the regenerating act, or implanting this principle of grace, which is,

at leaſt, in order of nature, antecedent to any act of grace, put forth by us, is the immediate effect of the power of God, which none, who ſpeak of regeneration as a divine work, pretend to deny; and therefore I cannot but conclude, that it is wrought in us *without the inſtrumentality of the word, or any of the ordinary means of grace:* My reaſon for it is this; becauſe it is neceſſary (from the nature of the thing) to our receiving, improving or reaping any ſaving advantage by the word, that the ſpirit ſhould produce the principle of faith; and to ſay, that this is done by the word, is, in effect, to aſſert that the word produces the principle, and the principle gives efficacy to the word; which ſeems to me little leſs than arguing in a circle. The word cannot profit unleſs it be mixed with faith; and faith cannot be put forth, unleſs it proceeds from a principle of grace implanted; therefore this principle of grace is not produced by it: We may as well ſuppoſe, that the preſenting a beautiful picture before a man that is blind, can enable him to ſee; or the violent motion of a withered hand, produce ſtrength for action, as we can ſuppoſe that the preſenting the word, in an objective way, is the inſtrument whereby God produces that internal principle, by which we are enabled to embrace it. Neither would this ſo well agree with the *idea* of its being a new creature, or our being *created unto good works*; for then it ought rather to be ſaid, we are created by faith, which is a good work: This is, in effect, to ſay that the principle of grace is produced by the inſtrumentality of that which ſuppoſes its being implanted, and is the reſult and conſequence thereof.

I am ſorry that I am obliged in this aſſertion, to appear, at leaſt, to oppoſe what has been maintained by many divines of great worth; who have in all other reſpects, explained the doctrine of regeneration, agreeably to the mind and will of God, and the analogy of faith. It may be the principal difference between this

explication,

explication, and their's is, that they ſpeak of regeneration in a large ſenſe, as including in it, not barely the implanting the principle, but the exciting it, and do not ſufficiently diſtinguiſh between the principle as implanted and deduced into act; for, I readily own, that the latter is, by the inſtrumentality of the word, though I cannot think the former ſo; or, it may be, they conſider the principle as excited; whereas I conſider it as created, or wrought in us; and therefore can no more conclude that the new creation is wrought by an inſtrument, than I can, that the firſt creation of all things was.

And I am ready to conjecture, that that which leads many divines into this way of thinking, is the ſenſe in which they underſtand the words of the apoſtle: Being *born again, not of corruptible ſeed, but of incorruptible, by the word of God which liveth and abideth forever:* And elſewhere, *Of his own will, begat he us with the word of truth, that we ſhould be a kind of firſt-fruits of his creatures.* Whereas this doth not ſo much reſpect the implanting the principle of grace, as it does our being enabled to act from that principle; and 'tis as tho' he ſhould ſay, he hath made us believers, or induced us to love and obey him by the word of truth, which ſuppoſes a principle of grace to have been implanted; otherwiſe the word of truth would never have produced theſe effects. Regeneration may be taken, not only for our being made alive to God, or created unto good works, but for our putting forth living actions, proceeding from that principle which is implanted in the ſoul. I am far from denying, that faith, and all other graces are wrought in us by the inſtrumentality of the word; and it is in this ſenſe that ſome, who treat on this ſubject, explain their ſentiments, when they ſpeak of being born again by the word: Therefore I perſuade myſelf, that I differ from them only in the acceptation of words, and not in the main ſubſtance of the doctrine they maintain."

Doct. Ridgley quotes Charnock, with approbation, concerning

concerning the distinction between regeneration and conversion, in the following words. "Regeneration is a spiritual change; conversion is a spiritual motion; in regeneration there is a power conferred; conversion is the exercise of this power; in regeneration there is given us a principle to turn; conversion is our actual turning; in the covenant, the new heart, and God's putting the spirit into them, is distinguished from their walking in his statutes, from the first step we take in the way of God, and is set down as the cause of our motion: In renewing us God gives us a power; in converting us he excites that power. Men are naturally dead, and have a stone upon them; regeneration is a rolling away the stone from the heart, and a raising to newness of life; and then conversion is as natural to a regenerate man, as motion is to a living body: A principle of activity will produce action. The first reviving us is wholly the act of God, without any concurrence of the creature; but, after we are revived, we do actively and voluntarily, live in his sight. Regeneration is the motion of God in the creature; conversion is the motion of the creature to God, by virtue of that first principle; from this principle all the acts of believing, repenting, mortifying, quickening do spring. In all these a man is active; in the other he is merely passive."*

Thus far Mr. Charnock.

Doct. Ridgley further observes, (vol. 2. p. 23) relative to our passivity in regeneration. "I cannot but take notice of a question which frequently occurs under this head, viz. Whether man in the first moment thereof, viz. in regeneration, be merely passive, tho' active in every thing that follows after it? This we cannot but affirm, not only against the *Pelagians*, but others, whose method of treating the doctrine of divine grace, seems to agree with theirs. This is sufficiently evident, not only from the impotency of corrupt nature, as to what is good, but it's utter averseness thereto, and from the

* See Charnock on regeneration, Vol. 2. page 70, 71.

the work's being truly and properly divine; or (as has been before obſerved) the effect of almighty power. *This is not a controverſy of late date*; but has been either defended or oppoſed, ever ſince *Auguſtine*'s and *Pelagius*'s time."

With reſpect to preparatory works, Doct. Ridgly ſeems well to agree with Van Maſtricht. Upon this point he quots Mr. Charnock, in the following words. "Man cannot prepare himſelf for the new birth: He hath indeed a ſubjective capacity for grace, above any other creature in the inferior world; and this is a kind of natural preparation, which other creatures have not; a capacity, in regard of the powers of the ſoul, tho' not in reſpect of the preſent diſpoſition of them. He hath an underſtanding to know, and when it is enlightened to know God's law; a will to move and run, and when enlarged by grace, to run in the ways of God's commandments; ſo that he ſtands in an immediate capacity to receive the life of grace, upon the breath and touch of God, which a ſtone doth not; for in this it is neceſſary, that rational faculties ſhould be put as a foundation of ſpiritual motions. Tho' the ſoul be thus capable, as a ſubject, to receive the grace of God, yet it is not therefore capable as an agent, to prepare itſelf for it, or produce it. It is capable to receive the truths of God; but as the heart is ſtony, it is incapable to receive the impreſſions of thoſe truths.

Charnock on regeneration. Vol. 2. p. 147, 148.

Mr. Willard, one of the moſt noted New-England divines, in his Expoſition upon the leſſer catechiſm, under the anſwer which reſpects effectual calling, p. 433, 434, thus obſerves,

"1. There is ſomething habitually wrought in the man, whereby he is capacitated and diſpoſed to believe in Chriſt. And this is uſually called *paſſive converſion*. 2. There is ſomething done *actually*, by the man in the exciting of this power ſo created in him, in which he applies

applies those graces or powers in him, to their objects, and exerciseth them; and particularly his faith, in closing with, and embracing of Jesus Christ exhibited in the promise; and is in the gospel called believing.—Again, he says, The *act* of faith doth necessarily suppose the *habit* of it, or the power of believing. All acts require a power suitable and sufficient for them; nor can any agent go beyond its ability: No effect can exceed the vertue of its cause: so that a man must have faith, in order to his exerting it.

Again. There is no *co-operation* of the man with the spirit in the producing of the habit of faith in him. He is a subject but not an agent. He contributes nothing at all to it, but it is wholly put into him by another hand. It is a *creating work*, and that belongs to God alone. Eph. 2. 10. It is a resurrection, and that belongs entirely to the divine Omnipotency. Eph. 1. 19. It is a *regeneration*, and none ever helped to beget himself, yea, being a *spiritual regeneration*, none but the spirit can effect it.

The means themselves have no efficacy in the *production of this habit by moral suasion.* Not but that the spirit useth the means in order to his bringing about this work in us. *Ezekiel* was to prophesy in order to the dry bones living. Ezek. 37. 9, 10. The means are properly accommodated to work on man as a moral agent, rationally, by evidence or demonstration, by convictions, awakenings, encouragements, and the spirit comes with them as he sees meet, and gives them such an operation: But either their operation is common, and that can at most be but preparatory; or it is saving, and then it supposeth this habit in them. Moral suasion can do only on a subject capable. Come to the grave of a dead man, and make never so grave an oration to him, tell him what a miserable condition a state of death is, and what benefits accompany the living, and so beg of him to rise and live; And what will this do? There must be faith, to receive Christ, e'er the endeavours to persuade men produce the

the act of believing on him, *and this is an operation more than merely ethical or moral.*"

Page 435. "All the orthodox consent, that there must be a *new power* put into the man in order to his believing in Christ. That a man can no more of himself come up to the terms of the new covenant, than keep the law of the first covenant. They that deny this are unacquainted with the efficacy of the apostacy, or energy of *original sin* in man. Philosophy tells us that live actions require life in the agent. And spiritual actions must derive from a spiritual life; gracious actions must flow from grace. Call this an habit or a virtue, or a principle; it must be an ability to do these things, which it had not naturally, but must be given it.

This power or ability can be produced by no other, but the Spirit of God. And that because it requires Omnipotency, to the producing of it; and there is none almighty but he. None but he that could make a world, bring light out of darkness, raise the dead, can do this. ——Indeed the Spirit of God in these works find only Impotency in the subject but no resistence; whereas here he meets with, not only a total debility in the creature to join with him in it, but also a malignant opposition to it; there being nothing which the heart of man is more averse to, than coming to Christ and believing in him."

Page 442. As to the necessity of (a legal) conviction or preparation, he thus observes. "This conviction hath no causal influence unto passive conversion. All the necessity that can be urged on that account, is only that of *concomitancy*. The Spirit of God hath done this in such as were not capable of conviction under and by the means. Judicious divines judge that *Jeremiah* and *John* the *Baptist* were converted before they were born. And it is to be believed that elect infants dying in their infancy, have the new creature formed in them, without which they could not be saved. John 3. 3. *Verily, verily I say unto*

unto thee, except a man be born again, he cannot see the kingdom of God. And possibly this work is done for others that live, before we are aware of it, who have given evidence of their seriousness from their infancy. However, the man can no more convert himself upon these convictions, than he could before, nor is it easier for the spirit to do it now. Whenever it is done, it must be a creating power, in which God useth *no instrument, but acts immediately.*"

Page 455. There must be a *renewing change* wrought in the *will*, in order to its being enabled to close with Christ. Could we suppose never so much light let into the understanding, causing it to discern all the preciousness of Christ as he is revealed in the gospel; yet if the will remain in the same posture it is, in the man's natural estate, it would be impossible for it to chuse Christ, and to love him. There must therefore be a renovation on it. When therefore the apostle had spoken of our being *renewed in the image of our mind*, Eph. 4. 23. he exemplifies it with respect to the will, vers. 24. *And that ye put on the new man, which after God is created in righteousness, and true holiness.* A new understanding, without a new heart, will never amount to a thorough conversion. As long as the will remains possessed of corrupt lusts, and hath no power in it, it can never embrace Christ.

This renewing change is wrought, by *creating* a new principle of saving grace in the *will* and *affections*. It is certain that if ever the man believe, he must have power to believe. This power is that which we call the habit of faith; which habit is not infused by itself, but together with all the other regenerating graces, which are wrought in the soul by the Spirit. This is that which is called the giving of a new heart, and the putting in of a new spirit, &c. Ezek. 36. 26. Which cannot intend new faculties, but a new saving impression of grace on the faculties of the soul in the man.

Mr. Flavel asserts the *priority* of the work of regeneration to faith in Christ, in the following words.

"For look as the blood of Christ is the fountain of all merit, so the Spirit of Christ is the fountain of all spiritual life. And until he quicken us, (i. e.) infuse the principle of divine life into our souls, we can put forth no hand, or vital act of faith, to lay hold upon Jesus Christ.—This his quickening work, is therefore the *first* in order of nature to our union with Christ, and *fundamental* to all other acts of grace done and performed by us, from our first closing with Christ, throughout the whole course of our obedience." *Method of grace, ser. 5.*

Mr. Flavel's first head in the same discourse is, "Briefly to represent the necessary *antecedency* of this quickening work of the Spirit, to our *first* closing with Christ by faith. This, (he says) will easily let itself into your understanding, if you will but consider the nature of the vital act of faith; which is the soul's receiving of Christ, and resting upon him for pardon and salvation."

After having insisted upon this *antecedency* of regeneration to faith, he starts this *question*, and gives the following *solution*.

"*Quest.* But here it may be doubted, and objected against this position. If we cannot believe till we are quickened with spiritual life, as you say, and cannot be justified till we believe, as all say, then it will follow, that a regenerate soul may be in state of condemnation for a time and consequently perish, if death should befall him in that juncture."

"*Sol.* To this I return; That when we speak of the *priority* of this quickening work of the Spirit to our actual believing, we rather understand it of the priority of *nature*, than of *time*, the nature and order of the work requiring it to be so; a vital principle must, in order of nature be infused, *before* a vital act can be exerted. First make the tree good, and then the fruit good: And admit we should grant some priority in *time* also to this quickening

quickening principle, before actual faith; yet the absurdity mentioned would be no way consequent upon this concession: For as the vital act of faith quickly follows the regenerating principle, so the soul is abundantly secured against the danger objected; God never beginning any special work of grace upon the soul, and then leaving it, and the soul with it, in hazard; but preserves both to the finishing and compleating of his gracious design, Phil. 1. 6." *Ibid.*

The same author abundantly asserts, that regeneration is a *supernatural* effect, produced by the exertion of *almighty power*, and that we are therein *wholly passive*. His very doctrine in the above mentioned discourse is this; "That those souls, which have union with Christ, are quickened with a *supernatural* principle of life by the Spirit of God *in order thereunto*."

Again, "As it is said of the two witnesses, Rev. xi. 11. Who lay dead in a civil sense, three days and an half, that the spirit of life from God entered into them; so it is here in a spiritual sense, the spirit of life from God enters into the dead, carnal heart: it is all by way of *supernatural infusion*."——*Ibid.*

Again. "In the next place, according to the method proposed, I am obliged to shew you, that this quickening work is *wholly supernatural*; it is the *sole* and *proper* work of the spirit of God. So Christ himself expressly asserts it, in Joh. 3. 6, 8. *That which is born of the flesh is flesh, and that which is born of the spirit, is spirit:* the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth, so is every one that is born of the spirit. Believers are the birth, or offspring of the spirit, who produceth the new creature in them in an unintelligible manner even to themselves. So far is it *above their own ability to produce*, that it is above their capacity to understand the way of its production.—We can *contribute nothing*, I mean *actively*, to the production of this principle

principle of life. We may indeed be said to concur *passively*, with the spirit in it; that is, there is found in us a capacity, aptness or *receptiveness* of this principle of life. Our nature is endowed with such faculties and powers as are meet subjects to receive, and instruments to act this spiritual life: God only quickens the rational nature with spiritual life."

"It is true also, that in the *progress* of sanctification, a man doth actively concur with the spirit; but in the *production* of this principle he *can do nothing*; he can indeed perform those external duties that have a remote tendency to it, but he cannot by the power of nature perform any saving act, or contribute any thing more than a *passive* capacity to the implantation of a new principle: as will appear by the following arguments."

"Arg. 1. He that *actively* concurs to his own regeneration, makes himself to differ; but this is denied to all regenerate men, 1 Cor. iv. 7. *Who maketh thee to differ from another? And what hast thou, that thou didst not receive?*"

"Arg. 2. That to which the scripture ascribes both impotency and enmity with respect to grace, cannot *actively*, and of itself concur to the production of it: but the scripture ascribes both impotency and enmity to nature, with respect to grace. It denies to it a power to *do any thing* of itself, John xv. 5. And which is less, it denies to it a power to speak a good *word*, Mat. xii. 34. And which is least of all, it denies it power to *think a good thought*. 2 Cor. iii. 5. This impotency, if there were no more, cuts off all pretence of our *active* concurrence. But then, if we consider that it ascribes enmity to our natures, as well as impotency, how clear is the case! See Rom. viii. 7. *The carnal mind is* ENMITY *against God.* And Col. i. 21. *And you that were* ENEMIES *in your minds by wicked works.* So then nature is so far productive of this principle, as impotency and enmity can enable it to be so."

"Arg.

" Arg. 3. That which is of natural production must needs be subject to natural dissolution. That which is born of the flesh, is flesh; a perishing thing; for every thing is as its principle is, and there can be no more in the effect than there is in the cause. But this principle of spiritual life is not subject to dissolution. It is the water which springs up into everlasting life, John iv. 14. The seed of God which remaineth in the regenerate, 1 John iii. 9. And all because it is born not of corruptible, but incorruptible seed, 1 Pet. 1. 23."

" Arg. 4. If our new birth be our resurrection, a new creation, yea a victory of our nature, then we cannot *actively* contribute to its production. But under all these notions it is represented to us in the scriptures. It is our resurrection from the dead, Eph. v. 14. And you know the body is *wholly passive* in its resurrection. But tho' it concurs not, yet it gives pre-existent matter. Therefore the metaphor is designedly varied, Eph. iv. 24. Where it is called a *creation*; in which there is neither active concurrence nor pre-existent matter. But tho' creation excludes pre-existent matter, yet in producing something out of nothing, there is no reluctancy or opposition. Therefore to show how purely *supernatural* this principle of life is, it is cloathed and represented to us in the notion of a *victory*, 2 Cor. x 23. And so leaves all to grace."

" Arg. 5. If nature could *produce*, or *actively concur* to the production of this *supernatural* life, then the best natures would be soonest quickened with it; and the worst natures not at all, or at last, and least of all. But contrarily, we find the worst natures often regenerated, and the best left in the state of spiritual death. With how many sweet *homiletical* virtues was the young man adorned? Mark x. 21. yet graceless; and what a sink of sin was *Mary Magdalen*, Luke vii. 37. Yet sanctified. Thus beautiful Rachel is barren, while Leah bears children. And there is scarce any thing that affects and melts

melts the hearts of Chriſtians more, than this comparative conſideration doth, when they conſider veſſels of gold caſt away, and leaden ones choſen for ſuch noble uſes. So that it is plain enough to all wiſe and humble ſouls, that this new life is *wholly of ſupernatural production.*"—*Ibid.*

Again. "But though we cannot pry into theſe ſecrets by the eye of reaſon, yet God hath revealed this to us in his word, that it is wrought by *his own almighty power*, Eph. i. 19. The apoſtle aſcribes this work to the *exceeding greatneſs of the power of God.* And this muſt needs be, if we conſider, how the ſpirit of God expreſſes it in ſcripture by a new creation; (i. e.) a giving being to ſomething, out of nothing, Eph. 2. 10. In this it differs from all the effects of human power; for men always work upon ſome pre-exiſtent matter, but here there is no ſuch matter. All that is in man, the ſubject of this work, is only a *paſſive* capacity, or *receptivity*, but nothing is found in him to *contribute* towards this work. This *ſupernatural* life is not, nor can be educed out of natural principles. This *wholly tranſcends the ſphere of all natural power.*"—*Ibid.*

The teſtimony of this author is alſo very expreſs, that regeneration is effected *inſtantaneouſly.* His words are theſe, "This infuſion of ſpiritual life is done *inſtantaneouſly*, as all *creation*-work is. Hence it is reſembled to that *plaſtic power*, which in a moment made the light to ſhine out of darkneſs; juſt ſo God ſhines into our hearts, 2 Cor. iv. 6."

"It is true, a ſoul may be a long time under the preparatory work of the ſpirit; he may be under convictions and humiliations, purpoſes and reſolutions a long time,—attending the means and ordinances; but when the ſpirit comes to quicken the ſoul, it is done *in a moment*: even as it is in the infuſion of the rational ſoul, the body is long e're it is prepared and moulded, but when once prepared and ready, it is quickened with the ſpirit of life in an INSTANT." *Ibid.* Doct.

Doct. Wits or Witsius, a noted Dutch divine of the last age, sometime colleague with *Van Mastricht* in the Professorship at Utrecht, afterwards Regent of the Divinity College of the Sates of Holland and West-Friesland, in his *Œconomy of the Covenants* under the head of Effectual Calling, Page 471 of Dr. Crookshank's translation, thus observes,

"The *external* call will bring none to communion with Christ, unless it be accompanied with the *internal*, which is accomplished not only by persuasion and command, but by the powerful operation of the Spirit. There is a certain call of God, whereby he makes the things, he calls, to exist, by that very call. By such a call, *he calleth those things which be not, as though they were.* Rom. 4. 17. For, when he said, let there be light, immediately there was light, Gen. 1. 3. Not unlike this is that internal call of the spirit, of which the apostle writes, 2 Cor. 4. 6. *God who commanded the light to shine out of darkness, hath shined in our hearts.*

Here God exerts his infinite power, by which he converts the soul no less powerfully than sweetly. He writes his law on their heart, Jer. 31. 33. Puts the reverence of himself there, Ezek. 11. 20. And not only calls them from darkness to his marvellous light; but also, by the call, *draws* them, not to stand still in the path of doubtful deliberation, but to *run after him*, Cant. 1. 4. Not only puts them in an equal poise, but turns them. Jer. 31. 18. Not only advises, but persuades, and *he is stronger and prevails*, Jer. 20. 7. Nor does he sollicit, but *translate*, Col. 1. 13. Not by an ordinary, but by that mighty power, by which he raised Christ from the dead. Eph. 1. 20."

Under the head of regeneration, p. 476. he gives this definition of it, "REGENERATION *is that supernatural act of God, whereby a new and divine life is infused into the elect person, spiritually dead, and that from the incorruptible seed of the word of God, made fruitful by the infinite power of the Spirit.*

Spirit. * He then obſerves upon the ſpiritual death of ſinners, "that they are ſpiritually inſenſible of all ſpiritual things, and deſtitute of all true feeling;—nor have they any reliſh for divine grace, becauſe it has not yet been conferred upon them; nor any longing after heavenly things, being ignorant of their worth. They are wholly incapable of every act of true life.—The underſtanding is overſpread with diſmal darkneſs. The will has no tendency to things unknown: and thus all the things of God are deſpiſed by it as mean." Page 478. "By regeneration a new life is put into the elect, reſulting from a gracious union with God and his Spirit. For, what the ſoul is to the body, that God is to the ſoul. Moreover, this ſpiritual life may be conſidered, either by way of *faculty*, and in the *firſt act*, in the uſual language of the ſchools; or by way of *operation*, and in the *ſecond act*. In the former reſpect, it is that *inward conſtitution* of the ſoul, whereby it is fitted to exert thoſe actions, which are acceptable to God in Chriſt, by the power of the ſpirit uniting it to God: whether ſuch actions immediately flow from that principle, or whether they lie concealed for ſome time, as fruits in their ſeed. In the latter reſpect, it is that activity of the living ſoul, by which it acts agreeably to the command of God, and the example of Chriſt.

If we conſider this firſt principle of life, there is not the leaſt doubt, but regeneration is accompliſhed in a moment. For there is no delay in the tranſition from death to life. No intermediate ſtate between the regenerate and unregenerate can be imagined ſo much as in thought, if we mean regeneration in the firſt act: for one

* Doct. *Witſius* probably intends the ſame kind of inſtrumentality of the word as Doct. *Van Maſtricht*, when he calls it "*only a moral inſtrument* of regeneration," and that not ſo properly to regeneration in the firſt act, (which ſeems to conſiſt, according to theſe authors, in fructifying or making fruitful the word, or rather in laying a foundation for the words becoming fruitful, in which the word cannot be an inſtrument) as to regeneration in the ſecond act or conſequent exerciſes; ſee extracts from Doct. Ridgley.

one is either dead or alive: either the child of God, or of the devil; either in the way to salvation or damnation. There neither is, nor can be any medium here.

Hence it appears, there are no preparations antecedent to the first beginning of regeneration; because previous to that, nothing but mere death in the highest degree is to be found in the person to be regenerated. *When we were DEAD IN SINS*, he hath quickened us together with Christ, Eph. 2. 5. And indeed the scripture represents man's conversion by such similitudes, as show, that all preparations are entirely excluded; sometimes calling it a *new Regeneration* to which, certainly, none can contribute any thing of himself: But yet, as natural generation presupposes some dispositions in the matter; so, that we may not imagine any such thing to be in ourselves but from God, we have this held forth by the similitude of a *resurrection*; in which a body is restored from matter, prepared by no qualifications: yet because here, certainly is matter, but in the resurrection of the soul there is nothing at all, therefore we have added the figure of a *creation*, Ps. 51. 10. Eph. 2. 10. By which we are taught, that a new creature exists from a spiritual nothing, which is sin; but as there was not something in nothing, to assist and sustain creation; so there was nothing to oppose and resist; but sin is so far from submitting to what God does, that it is reluctant thereto, and in an hostile manner at enmity with him: accordingly the other images did not fully complete the idea of this admirable action, till at length it is called the *victory* of God: Victory, I say, over the devil who maintains his palace, Luke 11. 21, and effectually worketh in the children of disobedience, Eph. 2. 2. All these operations of God tend to exclude, as much as possible, all preparations from the beginning of our regeneration."

He then goes on to censure the *Semi-pelagians* of Merseilles, "who insisted that a man comes to the grace whereby we are regenerated in Christ, by a natural faculty;

culty; as by asking, seeking, knocking, and that, in some at least, before they are born again, there is a kind of repentance going before, together with a sorrow for sin, and a change of life for the better, and a beginning of faith, and an initial love of God, and a desire of grace. And tho' they did not look on these endeavours to be of such importance, as that it could be said, we were thereby rendered worthy of the grace of the Holy Spirit; as *Pelagius* and *Julian* professed: Yet they imagined, they were an *occasion* by which God was moved, to bestow his grace." And likewise the *remonstrants*, who write, that "*some work of man goes before his vivification; namely to acknowledge and bewail his death, to will, and desire deliverance from it; to hunger, thirst and seek after life.*" He observes "there is little accuracy in the reasonings of these men. For, 1st. Since our nature is become like an evil tree, it can produce no fruit truly good and acceptable to God, and do nothing, by which it can prepare itself for the grace of regeneration. 2dly. It has been found, that they, who, in appearance were, in the best manner disposed for regeneration, were yet at the greatest distance from it, as the instance of that young man, Mark 19. 21, 22, very plainly shews. 3dly. And on the other hand, they, who had not even the least appearance of any preparation, as the publicans and harlots, went into the kingdom of God, before those who were civilly righteous and externally religious. 4thly. God testifies, that in the first approach of his grace, *he is found of them, that sought him not, and asked not for him.* Isa. 65. 1. Fulgentius says extremely well: *We have not certainly received grace, because we are willing, but grace is given us, while we are still unwilling.*"

He then observes, p. 483, upon the preparations which have been admitted by some of the reformed as Perkins, Ames, and the British Divines at the Synod of *Dort*, "who have assigned in persons to be regenerated, 1st. A breaking off the natural obstinacy, and a flexibility

lity of the will. 2. A serious consideration of the law. 3. A consideration of their own sins and offences against God. 4. A legal fear of punishment, and a dread of hell, and consequently a despairing of their salvation, with respect to any thing in themselves." These, he acknowledges, differ from the favourers of *Pelagianism* in the following manner, 1st. That they are not for having these things to proceed from nature, but profess them to be the effects of the spirit of bondage, preparing a way to himself, for their actual regeneration. 2dly. That they are not for God's bestowing the grace of regeneration from a regard to, and moved by occasion of, these preparations, much less by any merit in them; but they imagine that God, in this manner, levels a way for himself, fills up vallies, depresses mountains and hills, in order the better to smooth the way for his entrance into that soul." Upon which he observes, "We really think they argue more accurately, who make these and the like things in the elect, to be preparations to the further and more perfect operations of a more noble and plentiful spirit, and so not preparations for regeneration, but the fruits and effects of the first regeneration: For as these things suppose some life of the soul, which spiritually attends to spiritual things, and are operations of the spirit of God; when going about to sanctify the elect; we cannot but refer them to the spirit of grace and regeneration."

P. 485. If this matter be more closely considered, we shall find, that the orthodox differ more in words, and in the manner of explaining, than in sense and reality. For, the term, regeneration, is of ambiguous signification; sometimes it is blended with sanctification, and by regeneration is understood that action of God, whereby man, who is now become the friend of God, and endowed with spiritual life, acts in a righteous and holy manner, from infused habits. And then it is certain, there are some effects of the spirit, by which he usually prepares

pares them for the actings of complete faith and holiness; for, a knowledge of divine truths, a sense of misery, sorrow for sin, hope of pardon, &c. go before any one can fiducially lay hold on Christ, and apply himself to the practice of true godliness.——But sometimes regeneration denotes the first translation of a man from a state of death, to a state of spiritual life; in which sense we take it. And in that sense none of the orthodox, if he will speak consistently with his own principles, can suppose preparatory works to the grace of regeneration."

P. 489. "After a principle of spiritual life is infused into the elect soul by regeneration, divine grace does not always proceed therein, in the same method and order. It is possible that for some time, the spirit of the life of Christ may lie, as it were dormant in some (almost in the same manner, as vegetative life in the seed of a plant, or sensitive life in the seed of an animal, or a poetical genius in one born a poet) so as that no vital operations can yet proceed therefrom, tho' savingly united to Christ, the fountain of true life by the spirit. This is the case with respect to elect and regenerate infants, whose is the kingdom of God, and who therefore are reckoned among believers and saints, tho' unqualified thro' age, actually to believe and practise godliness."

Doct. Le Blanc, a noted divine of the Reformed Church in France in the last century, tho' perhaps not entirely friendly himself to the sentiments which *Van Mastricht* has advanced upon the subject of regeneration and efficacious grace; yet *allows* the general sentiments of the reformed church to be such as are conformable to his, as the following extracts shew. In the *Thesis* concerning the distinction between sufficient and efficacious grace among protestants: After giving the sentiments of the Lutherans and Remonstrants, and observing that the Reformed generally renounce the distinction, he thus further explains their sentiments concerning divine grace.

Page 13.

Page 13. " It is the common opinion of all the Reformed who adhere to the synod of Dort, that the grace of God, to which is to be ascribed the conversion of man and all the good works which follow thereupon, is effectual of *itself*; nor doth its efficacy in any measure depend upon the co-operation or consent of the will of man; since it is the infallible cause of that consent or co-operation. And this is agreeable to the decrees of the Synod of Dort. For that Synod condemn those, who teach *that God, in the work of regeneration, doth not put forth his almighty power, whereby he powerfully and infallibly determineth the will to faith and conversion: but that, supposing all the operations of grace, which God useth in conversion, man can so resist God and the Spirit, when designing and willing to regenerate him, and oft times actually doth so resist, as utterly to hinder his regeneration; and that therefore it remains in the power of man, whether to be regenerated or not.* They also condemn those who teach, *that grace and free will are joint causes concurring together in the beginning of conversion, and that grace in the order of nature doth not precede the efficiency of the will:* that is, *that God doth not efficaciously assist the will of man to conversion, before the will of man moveth and determineth itself.* And how God effecteth a real conversion in the elect, the same Synod thus explaineth. *He not only causeth the gospel to be externally preached unto them and powerfully illuminateth their minds by the Holy Ghost, so as rightly to understand and discern the things of the Spirit of God; but by the efficacy of the same Spirit, in his regenerating influences, He penetrateth the inmost recesses of the soul; openeth their closed hearts; softeneth their hard hearts; circumciseth their uncircumcised hearts; infuseth new qualites into the will; and of dead, maketh it alive; of evil, maketh it good; of unwilling, maketh it willing; of disobedient, obedient; and leadeth and strengtheneth it; so that it is enabled, like a good tree, to bring forth fruit in good actions.* And in the next article they add, this operation of God is entirely supernatural, also most powerful and pleasant, wonderful,

wonderful, ſecret, and ineffable ; not leſs than, or inferior to, the power exerted in creation, or the reſurrection of the dead ; ſo that all they, in whoſe hearts God worketh in this wonderful manner, are certainly, infallibly, and effectually regenerated and converted."

Page 15. "Altho' the divines of the Reformed Church agree in this, that grace worketh effectually, not only upon the underſtanding, but alſo upon the will of man, and that the will is powerfully and infallibly turned and determined thereby to that which is good ; yet there is ſome difference among them, about the *manner* in which grace affecteth the will ; ſo that in conſequence thereof it ſhould turn to God, and conſent to that which is good."

He then ſpeaks of ſeveral, as *Teſtard*, *Amyrald* and *Cameron*, who ſuppoſe the will always to follow the laſt dictate of the underſtanding ; and that the will is changed and renewed by a powerful illumination of the underſtanding, agreeably to what is obſerved by *Van Maſtricht* concerning *Cameron* and others, § xxvi. "But (ſaith he) other divines of the Reformed Church hold, that the immediate operation of grace affecteth, not only the underſtanding, by illuminating of it ; and infuſing new light into it ; but alſo the will, in which it really and *phyſically* worketh that conſent which it yields to the divine commands. This opinion Doct. *Ames* lays down and explains in his *Bellarminus enervatus*, lib. iii° *de gratia cap.* 3. *We hold*, ſaith he, *that together with moral ſuaſion there is joined a real efficiency of God, by which a new principle of ſpiritual life is effectually wrought in the heart of man, and he at the ſame time excited to put forth the acts of this life.* In the ſame place he fully approves and acknowledges as his, the ſentiment of Didacus Alvares, which is that God by the aſſiſtance of his grace doth *phyſically* or after the manner of a phyſical cauſe, effectually predetermine the will of the creature, ſo that he infallibly conſenteth and co-operateth with God, calling

ling and inviting him. And afterwards using the words of Alvares, he saith, that physically to pre-determine the will is nothing else than truly, efficiently or really to make the will infallibly to co-operate with God."

This same author further observes, p. 19. "That there is a seeming contradiction in the sentiments of the reformed; who universally hold that man freely puts forth the first act of conversion, and yet that he is *merely* passive in the work of regeneration and conversion; for how can the will of man freely put forth the act of conversion, and yet at the same time be merely passive in conversion? Can the will be merely passive, when it is supposed to operate freely?"

"The British divines (he observes) in the acts of the synod of Dort, solve this difficulty, by observing that conversion is to be taken in a two-fold sense; 1st. As it denoteth the immediate work of God in regeneration: 2dly. As it denoteth the action of the man in turning to God, by saving faith and repentance. In the work of regeneration or conversion, taken in the first sense, according to them, man is merely passive, nor is it in the power of the will of man to hinder God thus immediately converting and regenerating: But in conversion, taken in the other sense, the will being influenced by God, is active, and putteth forth those actions, in which our conversion to God consisteth. But conversion, as it denoteth the immediate work of God, they say, is that whereby he regenerateth, and as it were createth anew, by an internal and wonderful operation the souls of his elect, who have been before exercised and prepared by various workings of his grace; infusing into them a quickening spirit, and endowing all the faculties of the soul with new qualities."

Much to the same purpose ('tis observed) was the opinion of the *Hessian* divines, at the same synod, which ge gives us in the following words, "*The will of man, in the reception of supernatural qualities or faculties and power, and*

and also in the reception of new inclinations, is merely passive: So that the action of the Holy Spirit infusing that supernatural power into the will, & turning & inclining the will effectually & powerfully to faith & conversion, doth not depend upon the will of man or any co-operation or consent of it. But to the acts of faith, love, hope, &c. and all good exercises, a man is not merely passive, but both passive and active, since, being influenced and moved by the previous grace of God, and assisted by his subsequent grace, he is active in the exercises of faith, love, hope and other virtues."

Doct. Ames, professor of divinity in the university of *Franaker*, in his work entituled *Medulla Theologiæ* in the chapter concerning effectual calling, from sect. 20, to 25, thus observes, "The reception of Christ, with respect to man, is either passive or active, Phil. 3. 12. *That I may apprehend that for which also I am apprehended of Christ.* The passive reception of Christ is that, by which a spiritual principle of grace is begotten in the will of man. Eph. 2. 5. *He hath quickened us.* For this grace is the foundation of that relation, wherein we are united to Christ. John 3. 3. *Except a man be born again, he cannot see the kingdom of God.* The will is the most proper and primary subject of this grace, because the conversion of the will is the effectual principle of the conversion of the whole man, Phil. 2. 13. *For it is God that worketh in you both to will and to do of his good pleasure.* An illumination of the mind is not sufficient to produce this effect, because it doth not take away that corruption which is seated in the will, nor doth it communicate thereto, any new supernatural principle, whereby it can convert itself. The will however, with respect to this first reception, is not to be considered either as freely active, nor as irrationally passive; but as a subject capable of obeying the divine impression, 2 Cor. 4 6. *For God who commanded the light to shine out of darkness, hath shined in our hearts,*" &c.

Mr.

Mr. Rutherford, a noted Scotch divine of the laſt century, in his *Exercitationes apologeticæ pro gratiâ divinâ*, gives his ſentiments relative to the will's following the laſt dictate of the underſtanding (which are agreeable to the ſentiments of Van Maſtricht) in the following words, p. 306.

" If the laſt judgment of the underſtanding neceſſarily and of itſelf determined the will, grace would become mere ſuaſion, nor would any internal grace be neceſſary to cure the will; to remove the darkneſs of the mind and inſtruct it in what it is ignorant of would be ſufficient, *which is the grace of Pelagians.* And thus the mind of a reprobate perſon, by an acquired habit of faith, and by clear objective evidence, might be ſo taught (as appears to me poſſible in the preſent caſe) as to diſcern in a propoſed act of obedience, 1. The facility. 2. The pleaſure. 3. The utility; and that the will ſhould not in the preſent caſe (as it might do) turn the mind to conſider, either the difficulty of it, or any other thing, wherein it might appear as diſagreeable, and that the will ſhould not turn the mind, from the contemplation of this act, to earthly conſiderations. In this caſe a perſon might believe, without his will's ever being healed, and perform a ſupernatural act; nor would there be any need of taking away the heart of ſtone and putting within us a heart of fleſh. Nor do thoſe places of ſcripture, which are commonly objected here, prove the contrary, as Pſ. 9. 10. *And they that know thy name will put their truſt in thee.* If this knowledge (ſay they) did not determine the will, it might be that they that know the name of God would not truſt in the LORD. And alſo John 4. 10. *If thou kneweſt the gift of God, and who it is that ſaith unto thee, give me to drink; thou wouldſt have aſked of him, and he would have given thee living water.* Now if this knowledge would not determine the will to aſk living water of *Chriſt*, then the woman might have known the gift of God, and yet not have aſked living

water of him; and so the words of Christ would not have been true. Ans. In such like propositions, there is always understood the physical agency of God, otherwise if it be taken exactly literal, it would follow that a speculative knowledge of the object would be sufficient for the act of faith, without the infusion of a new power; which no one will pretend."

Doct. *Burman*, professor of divinity in the university of *Utrecht* thus observes, relative to the insufficiency of illumination to renew the will, p. 227, of his *Theologiæ synopsis*, "Sanctification *immediately* effects the will, which the very learned *Cameron* wrongly denied, asserting that the other faculties of the soul were rectified and perfected by the light of the understanding, that the will is not immediately affected; but always follows the last dictate of the understanding. Which are wrongly connected together; since the order and connection of these faculties, or the power and dominion which the understanding exerciseth over the will, is not such, that the will implicitly followeth the signal held up by the understanding. Hence it happens that corruption doth, in some sense, cleave more strongly to the will, or more deeply affects it, than it doth the understanding; hence the will cannot be excited, or move itself, according to the light of the understanding alone. That the illumination of the understanding is not sufficient, we have full proof daily from those who are reprobate. There must be, over and above the illumination of the understanding, an attention in the will: Which being supposed the inclination of the will followeth the clear perception of the understanding. But this attention is the gift of God, as appears in the case of Lydia. Acts 16. 14.

Both Rutherford and Burman are full in asserting the *priority* of regeneration to any gracious exercise, our *passivity* therein, its being a *physical* and not a moral operation, its irresistibility, &c.

Doct. Braunius professor of divinity at *Groningen* after confuting

confuting many false notions of divine grace held by the Papists, Remonstrants, &c. such as that it consists in moral suasion, in an external illumination, &c. he observes, "That the grace of God ought to be conceived of as a new creation."—"That hereby God dispeleth the darkness of the mind, enkindleth the light of truth, softeneth and bendeth the will; yea as it were createth it anew, reproduceth it, and raiseth it from the dead, and powerfully, and sweetly determineth it to good, so that it most freely wills and embraces it."—"Therefore the will of man is merely *passive* in the first moment of the divine operation; is passive in being fashioned by God according to his good pleasure."—"Hence the apostle well observes, that the will of man with respect to the grace of God is as clay in the hands of the potter, from whom it wholly receives it's form." Doctrina Fiderum. p. 528. 529, 530.

With respect to an illumination of the understanding's being sufficient for sanctification, he thus observes, "They are wrong, who teach that sanctification consisteth only in the understanding; since it consisteth in the understanding and will together. The understanding can exercise no dominion over the will; but is merely passive in the reception of objects, as they offer themselves: But the will chuseth what it judgeth to be best. The understanding therefore ought to be enlightened, that it may rightly receive objects and propose them to the will. The will must be renewed, that it may chuse the greatest good. Nor doth it follow, from the will's following the last practical judgment, that the understanding only needs to be sanctified, and not the will; since this last practical judgment is the work of the will; for the will judgeth; not the understanding."

'Tis plain our author means by the understanding the simple faculty of perception; and when he excludes judgment from the understanding, he means the practical judgment, or that which respects our practice, and not things merely speculative. In which sense perhaps this opinion, which at first view appears singular, may be not wide from the truth.

To

To these quotations I will add a few words from Mr. Brine, a late ingenious writer in England. Page 126, of his book, entituled, *A treatise upon various subjects.*

"Regeneration preceeds and may be considered, as the foundation and spring of conversion and sanctification. For that is the principle from which both arise. Grace as a principle of spiritual acts, is first communicated, and from that proceed all acts of a holy spiritual nature, both internal and external. Neither of the latter can be, until the first is wrought. And when that is effected, both the latter certainly follow. In the first we are merely passive, in conversion and sanctification we are active."

P. 101. "Regeneration is the infusion of a new principle of spiritual life. Naturally men are dead in trespasses and sins, and, therefore, in order to their acting in a holy and spiritual manner, a living holy principle must be communicated to them. Hence the saints are said to be quickened, that is to say, they are inspired with life. And this is a new life, and is a spring of new actions. It is called a new heart, and a new spirit, and a heart of flesh; grace is not our old nature made better, and excited unto spiritual acts; but it is a new nature produced in our minds, by the infinite power and grace of God. For which reason we are said to be new creatures. Something now exists in us, which had no being in our minds before. Nothing short of this comes up to the scriptural account of this matter. No excitations, no impulses, no aids, however forcible and great they are supposed to be, reach the intention of the holy Spirit, in those phrases, which he uses on this subject. Besides our corrupt nature is not a fit subject for heavenly excitations, nor is it possible to bring it in subjection to the obedience of Christ. The carnal mind can never become subject to the law of Christ. A bitter fountain will as soon send forth sweet streams, which all know is impossible. Regeneration doth not consist in

in acts, but in the production of a principle disposed unto actions holy and well pleasing unto God, by *Jesus Christ*; and therefore this work is instantaneous and wrought on the mind at once."

"By conversion I understand, what may be called the *primary* actings of the regenerate principle. Before I proceed in discoursing on which, I would premise two things. One is, the human mind, as it seems to me, is one rational principle of operation. The *schools* have taught us, that there are three distinct powers of the human soul, *viz.* The understanding: The will; and the affections. They have done this for the sake of accuracy, in speaking of the distinct actions of our minds. I much question whether this is according to truth in philosophy, and I can't but apprehend, that it hath not been serviceably to the cause of truth in divinity, particularly, in treating on the subject now under consideration.

It seems to me, that our intelligent nature is one power, and not the subject of different and distinct powers, but capable of exerting itself, in various modes. In perception, willing, nilling, loving, hating, *&c.* The other thing I would premise is this: That grace is one spiritual principle of operation in the soul, and not, properly speaking, various and distinct habits seated in our mind; but able to exert itself after diverse ways. As, in spiritual perception, holy chusing and refusing, loving and delighting in spiritual things, in a spiritual manner, which are commonly spoken of as acts of so many different and distinct habits of Grace in our minds; but I think, that they all proceed from one principle, as their common root and spring. If this is true, those contests, which have arisen and been litigated between *learned* men, concerning grace as having one power of the mind only for its subject, and concerning the impropriety, of supposing, that the grace of faith is seated in two powers of the soul, *viz.* the understanding and the will: I say,

ſay, if this is true, thoſe conteſts may ſoon be iſſued, and that it is not, I am humbly of opinion, neither philoſophy, nor religion will prove."

It ſhould have been obſerved to the reader, that by the REFORMED, or the *reformed church*, foreign writers mean all denominations of Proteſtants, except the Lutherans (with reſpect to whom they are called reformed) and ſome heretical ſects that have ſprung up among them, as the *Socinians*, *Arminians*, &c.

This publication would have been rendered more compleat by quotations from Turretine and the doings of the famous Synod of Dort, had not the publiſher been diſappointed about procuring theſe books.

N. B. The Synod of Dort mentioned by Van Maſtricht, Le Blanc, &c. conſiſted of delegates from the whole Reformed Church, was called by the States of Holland in the reign of King James the Firſt, to conſider the Arminian hereſy, which was condemned by that Synod.

ERRATA.

Page 28. line 19. for *theſe* read *thoſe*. P. 44. l. 19. after *confirms*, add *than deſtroys*. P. 53. l. 22. for *enabled* read *enobled*. P. 56. l. 6. for *pure* read *purer*. Ibid laſt line, for *their* read *the*. Before law read *the*. P. 81. l. 12. for *regeneration* read *generation*.